

TOC H JOURNAL



CONTENTS FOR MARCH, 1937.

| | Page. |
|--|-------|
| THE UNDERGRADUATE AND THE MODERN WORLD, by <i>Professor Ernest Barker</i> | 91 |
| <i>In Search of This New World</i> , by G. Turvey | 95 |
| THE CALL OF THE BOY:— | |
| 1. Introduction | 96 |
| 2. The Bermondsey Tradition in Toc H, by <i>H. A. S.</i> | 97 |
| 3. Understanding the Boy, by <i>A. E. Tyrer</i> | 100 |
| 4. The Opening Door, by <i>H. Justin Evans</i> | 104 |
| 5. A Community Need | 107 |
| THE ELDER BRETHREN: <i>H. W. Cockett; W. Burton; F. N. Walker; K. Thompson; E. M. Dence; J. R. Owens; D. L. Edmondston; C. W. Crabbe; R. L. Griffith-Davies; H. Owen; G. E. Norris</i> | 110 |
| GOOD FRIDAY, by <i>A Layman</i> | 111 |
| MULTUM IN PARVO | 112 |
| HOLIDAYS FOR THE BLIND | 113 |
| MONEY FOR NOTHING | 114 |
| A SEARCH FOR BEAUTY, by <i>Michael Lubbock</i> | 115 |
| TRAINING—VI | 118 |
| THE SCHOOLS' CONFERENCE | 121 |
| A BAG OF BOOKS: <i>Saul; London Wall; Forward from Liberalism</i> | 124 |
| THE OPEN HUSTINGS: <i>General Membership, W. E. Cain, C. Bishop; Using the Microphone, C. Clark; Members Abroad, Howard Dunnett; Fiddling While Rome Burns!</i> | |
| <i>J. E. E. T.</i> | 128 |
| TOC H IN THE AIR, by <i>Ian W. Macdonald</i> | 129 |
| THE FAMILY CHRONICLE: <i>News of Toc H—B.E.L.R.A. Volunteers; Oxford and Thames Valley Area</i> | 132 |

VOLUME XV.

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TOC H JOURNAL



THE JOURNAL OF THE ROYAL SOCIETY OF MEDICINE
AND THE ROYAL SOCIETY OF MEDICAL AND PHYSICAL SCIENCES
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NUMBER 2

VOLUME 11

THE UNDERGRADUATE AND THE MODERN WORLD

When we think of youth we must consider it in all its phases, and in all those places, whether Universities, Settlements, or Boys' Clubs, where it meets. For the things which occupy the attention of the student's mind to-day, wherever or what he is, are an indication of what the general outlook upon life may be to-morrow.

We are very grateful to Professor ERNEST BARKER, Professor of Political Science at Cambridge for the following article. Although he deals more specifically with the undergraduate around him, the term can in one sense be applied to all young men who are valuing the needs and problems of the modern world according to their own experience and desires.

IT is a large subject. I might plead that it did not suggest itself, but was suggested to me; but I must frankly confess that I like the subject. The difficulty is not so much that the modern world is a large theme: it is rather that "the undergraduate," taken abstractly and generally, is a large and indefinite sort of person. There are all sorts of undergraduates, in all sorts of Universities. An elderly professor, living and moving in one University, meets only one sort, and that only in his own University. He meets those who are interested in his subject, and interested enough to condescend upon seeing (in lecture, or class, or otherwise) the curious being who is styled a professor. My own subject is political science. It has the advantage of bringing me in contact with students both of history and of economics; and my own private interests (which are more than they properly should be) have brought me in contact with a certain number of others who are reading other subjects. But I must confess that the basis of my observations is not as large as the subject on which the observations are made.

I should not say that religion had ceased to be a part of the modern world in which the undergraduate is interested. If you judged by college chapels, and by the figures of the attendance at their services (which is now a voluntary matter), you

might think otherwise. But one detects the undergraduate best, not in his formal and official activities, but in his own voluntary societies. Among these the Student Movement holds an honoured place. It is a body of Christian students who meet together to discuss the basis and the application of Christian doctrine. Their movement is a mainspring both of study and of charitable effort; and its meetings will sometimes gather their hundreds for conferences and addresses. There are also little societies for the discussion of religious problems in several of the colleges: I can think of two which have been brought to my notice (or brought themselves to my notice) in the first week of this term. I observe that both the Student Movement, which is a matter of the University at large, and the various college societies, are particularly interested in the application of Christian doctrine to political and social problems. Their discussions turn on two great issues—the issue of peace and war, and the issue of wealth and poverty. On the first issue there are many who are convinced and devout pacifists; on the second there are many who tend towards the position of what I should call the Christian Communist. I would not say that the majority was composed of Christian pacifists or of Christian Communists. I would only say that one cannot but notice

these trends of thought, and notice, too, their sincerity.

There is another organisation, loose and informal but active, which has some touch with the Student Movement, but exists independently, and recruits its supporters without any reference to their religious views. This is the organisation called International Student Service. It is a general European body; but it has a British section, and within this section again there are what may be called sub-sections in a number of British Universities. The aim of International Student Service is to draw together both dons and undergraduates in a common study of University problems (in the wider sense of the words) and in a common effort to meet University needs by a common and concerted effort of charity. Conferences (which are often international, and draw together students from a number of different countries) are the method of common study; relief work, such as the fine work recently done on behalf of German Refugee Students, is the method of common charity. I shall have occasion later to comment on the general width of international outlook and international sympathy which I find in the modern undergraduate (it was not there in my own undergraduate days). Here I would only observe that International Student Services is only one of the expressions, if to me a particularly notable expression, of a new internationalism in the life of our Universities.

There are a number of societies which exist for the study of social and economic questions. Prominent among them, in Cambridge, is the Marshall Society, named after the great economist of Cambridge. It has a large membership: it meets weekly to hear, and to discuss, addresses; and it practises social activities as well as social study. Yearly it receives

a visit from a party of London dockers (one of the happiest events in the year); it collects books for the unemployed of South Wales; and I remember a visit it had from a party of Derbyshire miners. By the side of the Marshall Society—engaged with more specific social problems, or approaching social problems from a more specific and particular angle—there are a number of other societies. There is a branch of the Society for Cultural Relations with Russia (the "S.C.R."), which has its meetings and maintains its library. The library is well used; and the members of the S.C.R. are as intelligent and ardent a body of students as any I have met. There is also a Council for Unemployment Camps, which draws many undergraduates, in their vacations, into common life and common work with the unemployed. But it would be idle to attempt an inventory of these things. Societies naturally germinate in a residential University; and in the temper of our days these societies (whatever they are called) naturally run to some sort of social effort.

Decay of Party Politics

In my own days at Oxford—twenty and thirty and forty years back—there were many political societies; but they were mainly concerned with domestic politics, and they generally followed party lines. There are still political societies of that order; but I should say that I had noticed, in the last ten years or so, a progressive decline of their importance. It is not party politics, but larger issues, which attract the attention of the modern undergraduate. The University branch of the League of Nations Union is a flourishing body. (Perhaps I should say it *was*: I noticed a decline at the last meeting which I attended—but then, the League of Nations itself is at present in the dol-

drums). I have seen hundreds of undergraduates, and sometimes heard hot discussions, at its meetings: peace is often a provocative matter. There has lately been formed in Cambridge a new peace group, which links together the cause of peace with that of democracy and is less wedded to any particular institution or method than the University branch of the League of Nations Union. There has also been formed (or should I say mobilized?) a Cambridge Democratic Front, which aims at enlisting the members of the different political parties in a common defence of democracy. This, too, like the new peace group, is perhaps a sign of the times.

The 'Young Athenian'

Perhaps there is nothing under the sun in which 5,000 undergraduates (actually the number in Cambridge is rather more) will not be interested, and for the study and promotion of which some group or other will not form a society. Even education, which the undergraduate might be expected to shun with the aversion born of a close familiarity, has its Society; and the Education Society is ready to hear the latest theory in psychology (Dr. Adler drew an audience such as I have never seen before), or the latest "method" of training the young idea to shoot. Indeed the undergraduate is generally interested in the latest thing and the *dernier cri*. He is like the Athenian of St. Paul's day, "spending his time in nothing else but either to tell or to hear some new thing"; and as the wise Telemachus observed in the Odyssey, young men will always flock to hear the poet, or a lecture about the poet, who has the most recent vogue of fashion. Panting age toils after their ardours and novelties in vain: the best new poem, the best foreign film (the best are always foreign) and the best new play

—these things, in their very nature, are always changing; but these things are always the cynosure of the brief undergraduate generation, which has only after all, a span of three fleeting years. *Some* of the interest shown by undergraduates in religious and social and political issues is part of this passion for novelty; they are eager to be in the fore-front of opinion, and to show that they have some justification for boasting, like the hero in Homer, that "they are a long sight better than their fathers." But it is only *some* of the passion which can be explained in this way. It would be a great error, and a sad cynicism, not to take the bulk of it seriously, just because it *is* serious. There are some who have gone to Spain. And the castles which have to be built or besieged in Spain to-day are not castles in the air.

Social questions

What, it may be asked, becomes of work, and of the necessary training for a career, when there are so many sirens about. I do not think that there is any great need to worry about work, so far as the bulk of the men are concerned. They go soberly about their engineering, or their medicine, or their law. Some of the men are, no doubt, a little distracted by the endeavour of trying to find their feet in a new and puzzling world. But it is a good endeavour. As the Vice-Chancellor of Oxford said, in his speech last autumn, "it is asking too much to expect them to be wholly occupied with their schools, and not to have an active concern with the things that are happening in the outside world. It will be a sad day if ever our young men and women are only concerned with their professional advancement, and have not generous hearts and wide interests; and in this imperfect world the generosity of youth will be

often impatient and sometimes silly, not always able to escape the temptation to shock their elders."

Anyhow, for better or for worse, and I think it is almost entirely for the better—there is now a greater concern with social questions and a greater sense of social responsibility. When I was an undergraduate, we met in one another's rooms to discuss literature; or if we had clubs, they were just debating clubs (just for the sake of debate) or simple literary societies. The University to-day is a livelier place of wider interests. Perhaps that is partly due to the greater number of undergraduates (they are now perhaps about half) who come from the working class and the lower ranks of the middle class. Perhaps it is mainly due to the general movement of the world outside. In any case the University is changing. One may even hope that we who are professors and teachers may change too, and begin to recognise that the social studies and the social sciences are genuine studies and genuine sciences (as much as classical studies or the study of natural science) which deserve their appropriate place in the curriculum of the University.

Travellers

I will mention last a thing which has impressed me particularly—the greater interest of the undergraduate in travel, in visiting foreign countries and nations, and in getting to know, like Ulysses, "the mind and the cities of many men." This interest is quickened by a new institution of grants for travel, practised by some of the colleges and by the University, but with or without grants, undergraduates have the itch for travel—not merely for the sake of travel, but also for the sake of

knowledge and experience. One will propose to study, on the spot, the entomology of the mountains of Morocco; another will desire to survey, as well as he can, the working of the legal profession in Russia. You will find one wandering in Ireland to study its conditions; another visiting Sweden to study its economic system and experiments; a third in the German Republic; a fourth in Holland enquiring into its methods of colonial government. There are perhaps exceptions; but there are few who do not seem to get abroad, for one reason or another, in the course of their undergraduate career. I do not know that this reflects itself in the Union Societies of Oxford and Cambridge—old and famous institutions, which used to be the training ground of our statesmen. I have the feeling that they have a lighter touch than they used to have; that they aim most at amusement and less at the practice of the stern art of debating. Perhaps this feeling is only the result of age; I remember giants like F. E. Smith and Hilaire Belloc in the Oxford Union, and I do not see their successors. But the political interest of the old days was the interest of an aspiring *élite*; and the new interest, wider in its scope than mere matters of domestic politics, is also wider in the range of persons whom it affects and attracts. I can only welcome, as I draw to the end of my University life, the new stirring of questionings, and the greater sense of personal responsibility for the state of the world, which I see around me. There may be some froth, but I think there is also good stuff—a good deal of good stuff—which gives sober reason for good hope about the coming generation.

ERNEST BARKER.

"In search of this New World"

Milton.

"

I N search of this new World
Whom shall we send? "

The crashed chord clipped short.
The sound rolled on,
Tossed to and fro in ever widening circles,
Thinning echoes
Distance dim.
The silence swelled.
Time stood.

Multitudes across the ages,
Full space as far as mind can scan,
Can answer nought but yearning;
Their time is passed.
Silent.

And those below, eager, striving,
Hear not the call.
Their eagerness is acquisition:
They strive to be first at the autumn sales,
Hurry to buy the late night final,
Hope, despairing, that the football pool will pay
The next instalment.
Pent emotion cracks in the cinema stalls,
Tinkles at the New Year party,
Tinkles in bargains on the Stock Exchange,
Eagle eyes on the tape machine,
Striving hands on the dead man's shoes,
Hands clamouring to reach a platform,
Hands searching for new shackles,
Digging feverishly,
Deeper tunnels.
Hands.

Time goes too fast.
There is no time.

What can be heard in a world of delirium?
Whom shall we send? . . .

G. TURVEY.

THE CALL OF THE BOY

ANYONE who participates in or who even advocates work among boys is open to the charge of being adolescent minded, emotionally undeveloped; of seeking 'escape' from realities into Peter Pandom, and the rest of the diagnosis to which a psychologically flavoured generation subjects the behaviour of its social-minded brethren. The charge is quite often true, is quite often untrue; in the face of facts about the social starvation of thousands of adolescents it is grossly and absurdly unfair.

There are many reasons why men work among boys, some admittedly more valuable to the community than others. However, that such men should have a natural interest in boys is, one supposes, a fundamental necessity much to be wished otherwise the job would neither be done nor be worth doing. And this applies as much to the Club-manager as it should do to the Schoolmaster.

But why Boys' Clubs? One cannot answer that without an essay. Let us agree on the necessity. There are many young people who are distrustful of "good works" among which they include a Boys' Club, as social service palliatives which, they imagine, a state run on the lines of Christian Justice would rightly repudiate. In such a happily organised State there may be no need for Boys' Clubs, which is an arguable point, but that is no reason for ignoring the need for them now.

Let us look for that lovely of all weapons—a fact. A few months ago a survey of some selected but average towns revealed the fact that 50 per cent. (which was an optimistic percentage) of the boys between 14 and 18, either at work or seeking it, were without provision for a well-directed use of their leisure. "Here are numbers of boys" commented Barnaby in the JOURNAL,

March, 1935, "needing service—service of a kind that makes men—and we know what the Toc H Compass has to say about that. But we are bidden also to 'build God's Kingdom in the wills of men.' So many wills, stranded thus early in the shallows, when they should be learning to breast the stream of life, must surely impose a formidable obstacle to the accomplishment of that aim. Re-making men is a slower and more wasteful process than making them right first time." Looked upon in that light, work among adolescents has its real and challenging side. It is not every one's job, but it must be done. And in an age where States tend to do so much and not always with the most adequate spiritual reasons, it is the voluntary "sticker" who counts.

This is by way of introduction to four articles. These articles do not exhaust every aspect of the work among boys; there are so many other ways in which voluntary help is given apart from the Club. And then, where Clubs are concerned there is no article to show how the Club Manager watches the career of his boys, advising them about jobs and often discussing their prospects with parents. Already we are side-tracking!

These articles, therefore, take only the three main approaches. First, there is the call for volunteers and the principles upon which Clubs fundamentally rest; secondly, the task of understanding the boy, and thereby the task of widening the appreciation of the boy's task, which the Club Leader shares with the good schoolmaster. Lastly there is a word or two about the urgent need for Clubs on the new housing estates.

You have been warned. Now let us turn over, not in bed please, but this page and read on.

I.—The Bermondsey Tradition in Toc H

NO one who has read the paragraph in "The Years Between" on "Prenatal Influences" or has heard Barkis tell the story of "the Doctor", can have failed to realise how vital has been the contribution of the Oxford & Bermondsey Club to Toc H. In days when boys' clubs were still thought of as institutions run by the well-to-do for the benefit of the children of the poor, the Doctor was building in Bermondsey a Christian family, wherein friendship was equal and service a partnership of men of diverse origins uniting to give a lead to the younger brothers, and training them to accept as they grew up the obligation of serving in their turn the next generation of boys. Alec Paterson's first draft for the Four Points of the Compass puts the principle of partnership in a nutshell. "I will treat every fellow-servant as a brother, not asking from what school he came or how his father earned his daily bread."

Bermondsey's Gift

Bermondsey, in the heart of that South London described by Charles Booth at about the time the Doctor started there, as the greatest area of unbroken poverty in the world, has indeed, through Toc H and in other ways, given surprising gifts to the world. Its folk would laugh if they were called Empire builders, yet such they are. A certain challenge cup on a club shelf is there to express the gratitude of the boys of Colombo; the lot of the young prisoner in Burma is lightened to-day because of the life and death of a boy born in Bermondsey; a priest in Australia has spent many faithful years of spreading the teaching that as a youngster he first learnt at the Doctor's feet, and indirectly through

Toc H such gifts have multiplied. It is but another case of God using the foolish things of the world to confound the wise.

Meanwhile in the original family, the Doctor's tradition of friendship and service has stood the test of many lean years. There are fellow-servants of his still standing to their jobs to-day as they were 25 years ago. They are more than due for their relief and to whom should they more justly look to supply it than to Toc H?

Thus far of Bermondsey. But we come now to a larger question and one which needs the careful thought of Toc H not in London only, but throughout the land. It is this. Can the amateur, the kind of amateur limited both in time and in experience that a Toc H man often is, usefully put his weight into the running of boys' clubs as that is understood to-day?

Clubs then

In the Doctor's day clubs were very simple primitive contrivances. Any old warehouse, some matchboarding and gaudy paint were the necessary ingredients. A boxing ring was the first essential; a changing room, possibly equipped with the novelties of bath and geyser, room space for ping-pong (not yet table tennis) and billiard tables, a canteen, and an odd corner with packing case tables for chess and draughts, these completed the stock in trade. Possibly there was a separate chapel in attic or cellar but more often, as in the old Decima Club, evening prayers took place round the canteen and all hands were needed on Saturday night to unship the boxing ring and rig church in its place for the morrow. In such an atmosphere the adult helper needed mainly the simple

virtues of friendliness, humour, and a readiness to share. Prowess in the ring or on the street running course, though useful, counted less than these. Discipline was rough and ready, organisation of the simplest, theories grew slowly as a result of practical experience and were little talked about. The would be club helper played billiards, or burnt his fingers on the canteen gas ring, or collected sweaty running clothes, or intervened in a row, or colour washed a wall, or dressed a septic finger as the occasion demanded, and friendships grew in ways unnoticed.

And now

To-day most boys' clubs have become much more elaborate. With advancing education and better housing, with the alternative attractions of dogs and cinemas, the good club at once demands more of its boys, and offers more variety to them. Discipline, organisation, the carrying out of a nightly programme is at once the responsibility and part of the training of 17 year old club officers. Specialisation of interest shows itself in libraries, handicrafts, debates, acting, photography and so on. Our primitive reds and yellows and torn gas mantles have given place to colour schemes and artistic lighting. All this is to the good. The club can do far more than of old to bring out individuality and to educate in a real and wide sense. But the whole mechanism has become far more complex, and the new helper is apt to feel that so elaborate an organisation requires the professional touch, and that there is nothing for him to do but to stand and look foolish like a landsman on board ship. Yet if he thinks this he will be wrong. The old basic human qualities are still the foundations of any club worth its salt. The

way of friendship is still that of sharing. For the athlete it is still the ring and the changing room as of old, but for others a regular hand in some special activity, plus—a most important plus—that last nightly half-hour of cocoa drinking and cross talk round the canteen, must take the place of the old odd job. The man who can handle tools, or chessmen, or deal with books or take any part in that most comprehensive of collective enterprises, the staging of a play, finds through these common activities the same road as of old to friendship and understanding. One additional demand is made upon him, that if he is to play his part well in the organised society of a club, he will take a real bit of trouble to learn by reading and observation the simple ideas that lie behind it all. Forty years of boys' club work has resulted in a great body of experience in the principles, aims and practice of boys' clubs* and he who ignores this experience is just a fool. More failures in club work are due to the uninformed self-confidence of men who were too lazy or too proud to meet this simple demand, than to any other cause. The man who has no other asset than that he is sure he can get on with boys, usually finds that the boys can get on without him. And the curious thing is that he will tell you that it is the boys' clubs that are the failure.

The need for regular amateurs

So there is room, and more than room for amateurs who can give but one night a week to the regular work of a boys' club. But it must be regular. Boys will let you down, failing to turn up to rehearsal or debate. But you have to teach them that a man does not let down what he has undertaken, and your twin weapons are example

* "*Principles and Aims of Boys' Clubs.*" N.A.B.C. 6d.
"*Club Leadership.*" Basil Henriques. Oxford. 3/6d.

and friendship. W. R. Nevinston, in early days at Toynbee Hall, once wrote to a helper who had deserted his post: "I hope you are dead, for nothing but death could excuse your absence." That was drastic, but the principle behind it then, and now, is sound. Most men find work in a boys' club has something to teach them of self-discipline.

The tragedy

Now we come to a tragedy. It is perfectly true that only a limited proportion of men can be happy and help to make others happy in a boys' club. Perhaps—it is a sheer guess—ten Toc H men in every hundred are so fitted, no merit to them or blame to others. There are jobs enough and to spare for all. Diversities of gifts but the same spirit. The tragedy is that in a job so important for the future of the nation, and one which as we have said can by its nature only be done by a limited proportion of men, that proportion is still further reduced because so many for one reason or another will not try their hand. The men who are convinced that there is nothing to learn can be ruled out at once. They belong to the other and larger proportion. But what of the others, the men who could win the friendship of boys and so serve them? Some are put off by that false idea that the modern club is no place for amateurs, some by—let us be frank—sheer funk, some by a hazy notion that leadership in a boys' club is a form of patronage—if it were no leader could succeed for boys will not be patronised, some by shyness, some by a fear that if they once get involved their time will be more and more devoted to the club. Perhaps what has already been said may lead doubters of all classes but the last to put their doubts to the test of experience. The last needs dealing with, for to be

frank, it may happen. Some of course, by reason of other obligations, must not give more time. But others, and more than at present do, might well let it happen, perhaps even for a time taking on the management of a club to the great advantage of a rising generation which is being starved of leaders.

An experiment

There is yet something more to be said. Saying it involves a risk. It may frighten off altogether some who might help, but fear is a bad master, and the game is most emphatically worth the candle, especially for Toc H. Toc H exists amongst other things to transcend class barriers. Where men do not live in the same community these are hardest of all to overcome. There is a rare virtue in common citizenship. One of the basic errors of the 19th Century was its creation of vast areas where the ordinary mixture of types necessary to civic and social health does not exist. Bermondsey is one. There are many others. To-day we are repeating this error in a fresh form in some of the vast new housing estates. Is it a foolish dream that Toc H men who have no home ties in the city where they live and work, and especially Marksmen, after some experience of that corporate life, should choose to settle themselves in twos and threes sharing a house or flat in the heart of such truncated communities, new and old, making their club work easier because the long trek home afterwards is dispensed with, learning and at the same time teaching the art of being a good neighbour and so spreading Toc H in essence and by degrees in name. Perhaps a dream, yet some Toc H men have tried it and found happiness in the doing. Maybe there are others who would care to turn it from dream into reality. H. A. S.

II.—Understanding the Boy

This was an address given by A. E. TYRER of The Brighton Boys' Club at a Boys' Club leaders training course at Hastings.

THESE is no royal road to success in handling boys, and whilst it is true that there are certain men who seem "cut out" for Boys' Work in that they possess what we call "personality" or some curious ability to get on with boys, it is also true to say that there is no standard method of dealing with boys.

There are, of course, certain guiding principles of boy psychology with which we should be acquainted, but when all is said and done we must each find out for ourselves from our own experience how we can best deal with boys.

Upon one thing I would venture to be dogmatic, and it is this: those of us who are working with boys should realise that the kind of world our boys are living in is a vastly different world from the world older people lived in as young people. And it is no use shutting yourself up within the four walls of a Boys' Club regardless of conditions outside and thinking you can do effective work.

The world to-day is a much more complex world, and I wonder if we realise, for example, how legislation is invading boyhood.

Some time ago I was coming out of my Club and heard my name called. I turned and saw two youngsters beckoning to me. They had a scooter with them, and the remark of one of them was: "Eh Mr. Tyrer! Can you be pinched for riding two on a scooter?" You see even the Road Traffic Act is affecting boyish pursuits!

Insurance legislation is affecting boys too—in a good way but also in a detrimental manner. We all know that many lads get "the sack" in certain jobs when

they become insurable. The boy cyclist finds he has to worry more about regulations than we did as boys. Incidentally, one is delighted to note that recent legislation in regard to long hours in certain trades is beneficially affecting our boys, and this session we have already had some lapsed members returning to membership for this reason.

The boy and the modern world

Think of the change the Cinema has made in the life of modern youth. The fact that the cinema is available for all classes of the community is a great asset.

One is delighted to observe that the filming of such books as "David Copperfield," "The Amateur Gentleman," "Mutiny on the Bounty," etc., is leading to a demand for such books being placed on our Club Library shelves.

The disturbing fact about the cinema, however, is that it is tending to make young people less able to entertain themselves in their own homes.

A more significant fact about the modern world for young people is that they are not finding it quite so easy as we did to distinguish between right and wrong. In our young days it was fairly simple to decide one's attitude to such social questions as Gambling, Sunday Observance, Church-going, etc. But is it quite so simple to-day?

Whilst I am glad that the somewhat cramping restrictiveness of past ideas of parental control are giving way to a freer comradeship between parents and children, I think we ought not to forget that the austerity of some of our own homes has provided us with a sheet anchor which

proved very helpful when the time came for us to break away and enter into ampler forms of discipline. The trouble with many young people to-day is that they have to find their feet deprived of the healthy background of home discipline.

All this suggests to the thinking Club Leader that modern life is not so simple for his boys.

Dr. Shepherd Dawson, in an address to the British Association, said:—

"A lad who cannot find his place in society to suit his talents and training is a potential source of mischief. One possible cause of delinquency is the increasing complexity of modern life. Intellectuals that could live happily in a simpler environment may be finding civilisation too much for them."

Please do not think this is all speculation and theorising quite unrelated to work with boys. As a matter of fact, boys are sensitive creatures, notwithstanding their surface bluff and bounce—in fact the wise Club Leader will often recognise that beneath the cheek and impudence of the adolescent lad lies a good deal of doubt and bewilderment, and our first duty is to deal not with that impudence and bluff so much as with the underlying perplexity.

Adolescence and personality

Adolescence is the time when personality is unfolding; when the lad is becoming conscious of self-will and when he is emerging from the purely animal state. It is the time when reflection begins.

The adolescent cannot achieve personality on his own; external forces must operate on him, and a Boys' Club is one of the external forces affecting the lives of boys. It is the time when the lad wants to make experiments for himself and also, unfortunately, it is just the time when economic forces and society are imposing a bondage on him.

The modern world—with its mass suggestion and standardisation—does not make it easy to achieve individuality.

At school a child does feel that he belongs as an individual; his name is on the register; he has his own desk and has a place in the team, but when at fourteen he is shot out into the world he quickly loses this sense of "belonging" in its best meaning.

Have you ever tried addressing a group of working lads on the text "The very hairs of your head are numbered," or "Not a sparrow falleth to the ground but your Heavenly Father knoweth"? It is a most difficult theme to speak on, and yet it enshrines a profound truth for the Club Leader who wishes to help boys in a vital sense. Also it lies at a heart of the Gospel stories.

It must be very difficult, when your work consists in pushing a fish barrow up and down the hills of Hastings, or selling papers, or delivering parcels on a bike, to believe that you "are of more value than many sparrows."

Boys are individuals

And I say that if we are to handle boys aright we must take time to understand them as individuals; we must restore to the working lad the feeling that he counts. The practical issue of all this is that our programmes of activities in Boys' Clubs should not perpetuate the "mass mind" of the outside world, but should restore to the boys the feeling of "belonging."

If I may make play with an old saying: Clubs are made for boys, not boys for Clubs.

I have said earlier that one feature of adolescence is the desire to make experiments, and in a Boys' Club programme there should be scope for this. We must learn to look upon our Club as a living,

growing organism and be patient and wise when the developing life of our boys breaks through and upsets things.

Let us try to look upon a Club as a place where boys and workers make experiments together in what Dr. Jacks calls "the most difficult and beautiful art in the world, the art of living together."

The wisdom of the Club method is its capacity for being flexible enough to stand the strain of this kind of adventure. We do not adopt a uniform and our discipline springs from within.

Club Leader and Discipline

This is one reason why I would put Patience as one of the most important qualifications of a good Club Leader, for the progress of the Club is never a straightforward uninterrupted one. You have constantly to be scrapping old methods, trying out new ones, and beginning all over again.

I have used the word "Discipline," and in doing so I am not thinking of the silence which is sometimes (and I say "sometimes" deliberately!) obtained by blowing a whistle. I visualise the best kind of Discipline by thinking of another word—"Disciple," and no Discipline is worth having in the long run which has not in it the elements of Discipleship.

A practical point at this juncture is to say that if we are to think of our boys as personalities we must see that our membership is not too large and unwieldy. I know Committees are sometimes impressed by large numbers, but those of us who have charge of large Clubs know that it is our constant reproach that these large numbers prevent us getting to know our membership as intimately as we would wish.

I spoke about adolescence being a time when reflection begins, and in our Clubs we should give boys the opportunity to

sit about and browse. Some people have a positive mania for wanting to see every lad busily occupied, but a room should be provided where a lad can enjoy a quiet rest before a cheery fire.

Keep your eye open for the dull and stupid lad who sometimes strays into your membership. How easy it is to spend time with the likeable boy and feel too busy to talk to the unattractive lad.

A story was told at one of our Boys' Club Conferences of one of those strange, awkward lads. He joined a Club and seemed isolated. Then he began the curious habit of sitting by the door, opening and shutting it as people came in and out. He was chipped by the other boys and clouted over the head. The Manager of the Club thought he ought to do something about it and took the boy into his office for a chat. To his own reproach, the Manager discovered that this dull lad was filled with an intense desire to be of some use in the Club. From that night he was given a simple job of work to do in the Club. Quite soon a new look appeared in his eyes and he seemed to develop into a new personality.

Self-expression

The working lad suffers from an inability to express himself—his vocabulary is so limited and poor. After a splendid boxing tournament at the Club, or after some thrilling lecture you may ask him what he thought about it. Often the most extravagant thing he can say is: "Oh, not so bad!" This is not lack of appreciation but a complete inability to put real feelings into words.

Then how shy and awkward they are in the presence of ladies. Now a Boys' Club can do a great work of liberation. We should be great believers in the power of suggestion and atmosphere in our Club work. Don't put prohibitions on your

walls, but put a few vases of flowers about, hang up some beautiful pictures; go in for cheery fires, and get some sensible ladies to run your canteen. Well organised dances and socials are great helps. I remember one of our own boys who rejoiced in the nickname of "Rusty." He was persuaded to attend a dance by a pal. He came to a second dance, but just before the ladies arrived he came up to me and rather sheepishly said, "I wonder if you'd mind calling me 'Joe' instead of 'Rusty,' Mr. Tyrer, when the ladies come?"

Boys do respond to beauty and goodness. For this reason we should guard against sarcasm. How easy for a Leader to resort to the sarcastic comment in the presence of a group of boys. There are times when the swift and indignant retort is necessary, and when a burning sense of protest must be expressed, but let us be quite sure that it is not our own personal pride we are defending so much as the real justice of a situation or principle.

I am not asking for sentimentality, for there is no work which calls for such rigid discipline and control as Club work, but I have known occasions when a studied silence has often struck home with a group of boys rather than an outburst of temper.

Understanding the boy

In understanding the boy, we must bear in mind the kind of work he is doing during the day. I am not sure that many of us would be so keen to go in for gym. or boxing if we had been riding a tradesman's cycle all day.

Just how to encourage boys to be regular in keeping on any activity they take up is a problem which baffles most Leaders. They start the session with so much enthusiasm and soon begin to lose interest.

Here we shall save ourselves much distress if we understand that the kind of home life and social atmosphere in which the boys live all tends to make them very casual in their attitude to things. The income of the home is sometimes an irregular one; mother does her shopping and ordering in a very haphazard way; meals are irregular, and there is a tendency to worry little about the future.

We must counteract this by keeping our Club life as regular as possible and being vigilant in tracking down individual cases of slackness. The time at my disposal does not permit me to go into the practical side of this, and it would come more appropriately in an address on "Club Management." Breakages should be remorselessly followed up. All this imposes a strain on the Leader, but it will best serve both Club and the well-being of the boys if it is done.

This is again the reason why I say that Patience is a tremendous asset in Club work. It is so easy to be keen on the opening night when the Mayor and other visitors are saying nice things about "Our Mr. Brown who is so good with the boys," but it is a mighty difficult and exacting job to "maintain the spiritual glow" when the fascination of the opening night has gone and you have to turn up night after night, and forego all the attractive functions and lectures which one would so much like to attend.

Let us always remember, as I said earlier, our Club is a living, growing organism; we are dealing with immature minds, and progress will never be smooth. We shall often have to see schemes wrecked which had been so beautifully designed in our own minds because the turbulent and irresponsible minds of the boys don't fit in with them, but I am sure that many of us are building better than we know.

A. E. T.

III.—The Opening Door

In the following article H. JUSTIN EVANS, of the National Association of Boys' Clubs, discusses the literary and æsthetic side of Boys' Club work.

A FEW years ago, to talk of literary and æsthetic activities in a boys' club would have invited incredulity and ridicule. Culture and boys' clubs had little in common. A club gave a boy somewhere he might go in his spare time, to play games or to read a book and perhaps to come under the influence of a devoted worker. Little more was thought possible. But the development of the movement in the last decade has led to a much wider conception of the possibilities of club work, and increased attention to the boys' educational interests has not been the least fruitful result of this broader outlook.

Unless it is necessary for his work or his parents insist, the ordinary working class boy on leaving school is not as a rule willing to attend the official evening school provided by the education authorities. On the other hand, he is still anxious to learn new facts and acquire new interests provided his attention is gained naturally and informally. The chance enthusiasm of a club helper, the hesitating confession by one or two members that they have a particular hobby, has often opened the way to a small group in a club meeting to talk about a subject or to work together on some activity. The friendly and informal atmosphere of a boys' club is a first rate breeding ground for all sorts of hobby groups in which boys alone, or boys with a helper or leader, can work together on some enjoyable and valuable activity. There are few interests to which expression cannot properly be given in a club, and literary and æsthetic pursuits flourish readily.

Every club leader will have been struck by the rapid deterioration in a boy's power

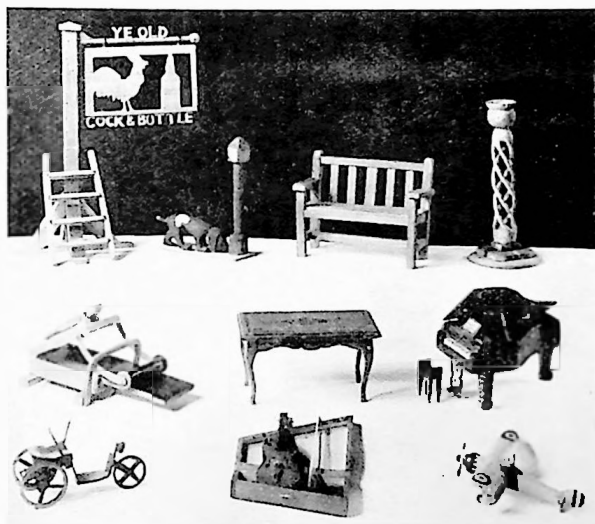
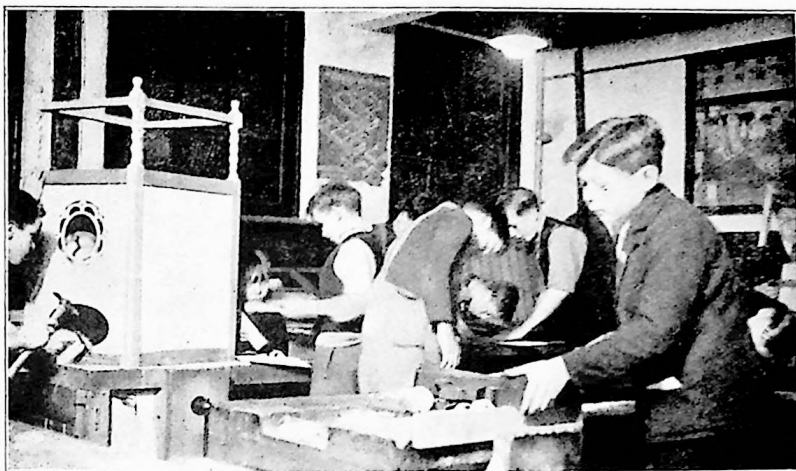
of expressing himself in writing, and to a lesser degree, in speech, which takes place in the first year or two after he leaves school, and anything the club can do in maintaining and improving a boy's capacity for self-expression in this way is valuable. The ability to write a letter to a friend or an employer, and to express himself reasonably well in a discussion or at an interview, is not outside the normal needs of the working boy.

Teaching self-expression

There should be a library of books in every club, which even if small, should be well-chosen. It should include suitable fiction—modern tales of adventure, and mystery, and humour, school stories, and some of the great, if less modern, romances of Dickens, Scott, Dumas, Hugo and so on—elementary books on modern science, travel, natural history, biography, and books of reference such as an atlas and a dictionary. It is not an easy job to interest boys in reading or to help to improve their critical powers in choosing books, and the club is fortunate which has a good helper to run the library. The ideal man will know both boys and books, and the success of the library will largely depend on him.

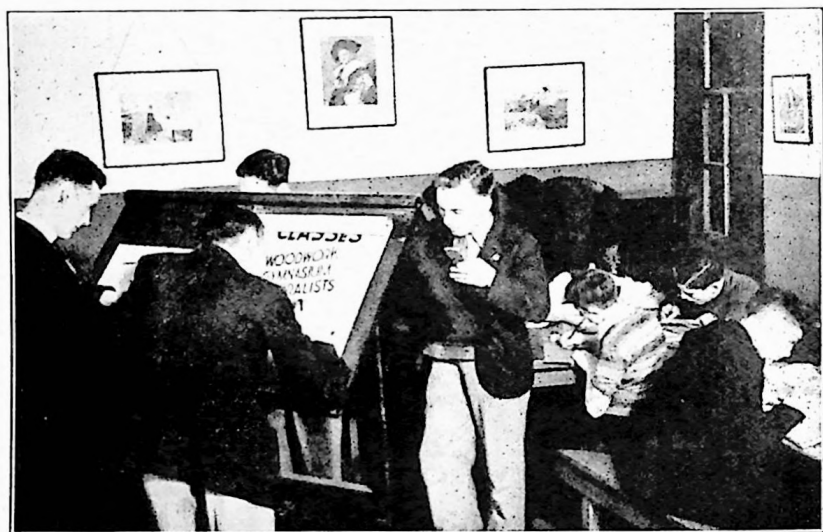
Someone who can read short stories aloud well will always find an audience and a good short story is often an admirable end to a day in camp. Nothing improves the ear or enlarges the vocabulary so much as reading aloud, but probably the only way of getting boys to do this is through reading or acting plays.

A play-reading society is a first-rate club activity, to which the only drawback is the difficulty of borrowing sets of plays.



Above: A group in the workshop, York House Club, Liverpool.

Below: Toys made at the John Benn Hostel.



*Above: A scene from King John by the Oxford and Bermondsey Club.
Below: A 'school' of handcrafters.*

The British Drama League has a loan library through which sets of plays may be hired by affiliated members at a cost of 2s. 6d. a set. The affiliation fee is £1 1s. 0d. and many clubs are unable to afford this. Where possible, however, the money is well spent and club leaders and helpers will find play-reading valuable for several reasons:—

- (1) It helps to solve the Sunday night programme problem.
- (2) It gets boys interested in plays and literature generally.
- (3) Boys improve in their powers of reading very noticeably in a short time.
- (4) It is an excellent introduction to dramatic work, though it can be run separately.

Drama is increasingly popular as a club activity, and it is obvious that the production of a one-act or three-act play with all the ancillary activities of making scenery and costumes, selling tickets, etc., exercises literary, æsthetic, and a lot of other interests.

It is not easy to get club boys to debate and a helper must not expect too high a standard if he ventures to run a debate in a club. Questions of local interest such as "buses or trams," subjects of national controversy like intervention in Spain, and perhaps especially club subjects such as "should smoking be allowed in the club," "should gym.-classes be compulsory," will generally succeed in attracting an audience. Boys will not at first readily volunteer to speak "on the paper" and much patience is required before debating ever becomes really popular.

More and more clubs are running their own magazines—an excellent venture provided they are really written by the club members and sold and not given to members. For the magazine should be constantly subject to the test of demand and

popularity, and it is hard to see how this can be applied where the magazine is distributed free or is covered by the normal subscription. Too many magazines serve just as extended notice boards and a platform for the club leader's views. Such magazines have a very limited use. The ideal magazine is one that encourages dozens of club members to put their thoughts and experience into words and to be constantly thinking of new ideas for the "mag."

The Club Magazine

The successful ingredients for a club magazine are:—

(1) Someone (it will quite often have to be the leader) prepared to give a lot of time and energy to working up interest, sub-editing and even contributing at the beginning.

(2) A good club with an active programme, where the members are really interested in the club's fortunes.

(3) A club member who will act as editor, write the editorial and other features, and chase up contributions.

(4) A magazine committee, comprising the editor and club leader or helper in charge and three or four club members, perhaps a sub-editor, art editor and sales manager, who, in addition to their jobs, can be relied upon to contribute articles or stories from time to time. The art editor is perhaps the most important of the lot, especially if he has a gift for caricature and mordant pictorial comment. He will probably have to do his work on wax-typing stencils, for few clubs can afford to have their magazines printed.

(5) An active body of captains or reporters for the different activities.

The magazine may contain the following features:—editorial, chat on the corridor, reports of football, all groups and

classes in the club, every indoor and outdoor activity, club leader's notes, reports from house captains, articles by boys on their jobs, short stories and anecdotes, and a few lively illustrations and page cartoons, and special items like "We should like to know." If the magazine appears more than once every month or two months it becomes a burden. A penny is a reasonable price to charge members—outsiders and helpers, however, will often be glad to pay sixpences or shillings as an encouragement. It should appear on a Friday night if possible (with due heralding) so that pennies are available. If less than two-thirds of the members are willing to buy copies there is something wrong with the magazine or the club.

Beware of the copy-ist. Many members will want to copy short stories from obscure sources, but the editor should be able or helped to distinguish the original from the copied.

Camp will supply a lot of material for the magazine, both in anticipation and retrospect. Prizes for the best accounts of camp, with publication in the magazine for the winning effort, will often produce unsuspected talent.

Running an English group

A man with a keenness for literary subjects and the ability to impart his enthusiasm can generally find enough support in a club to run an English group; even apparently dull subjects like the apostrophe can be made fascinating. We had great fun in my club putting in the missing apostrophes in the following passage:—

"Havent you seen our boys club?" he asked. "It has a fine gymnasium which other boys clubs and mens clubs envy us."

"No, I dont go to clubs much," he answered. "I like the sound of yours. Does it cost anything to join Mr. Davies

art class or Mr. Tobins singing class?"

"No. Theres a sixpence entrance fee. Youll find lots of your schools old boys there. New members join on Mondays."

"Right, I wont lose any time. Every evenings free with me."

"Good. York House has its parents night soon. Its a good show."

It may be added that quite a number of graduates among the club helpers failed to get full marks. The class should not, of course, concentrate on syntax and grammar—a wide and roving syllabus is best and many helpful little text books on the subject are available in educational shops, *e.g.* "More English Exercises," by Guy Pocock (Dent, 1/6).

We are always ready to say at club services, "Whatsoever things are lovely . . . think on these things," but we perhaps do not reflect sufficiently how little opportunity our boys get even of learning to know what is lovely. Our clubs themselves should be as lovely as possible—bright colours, cheerful curtains, good pictures, and above all, a high standard of cleanliness should be a feature of every club. The relation of good conduct to good æsthetics is not sufficiently realised. The Greeks, who knew most about such matters, made little distinction between the good and the beautiful—æsthetic horror at bad or ugly conduct is for many people a surer safeguard against vice than any moral platitude.

Handicrafts and Music

Many of the activities outlined earlier are no less æsthetic than literary. Handicrafts, which have developed so much in boys' clubs lately, are an artistic as well as a manual activity. An art class which can include light handicrafts, lino cutting, poster work, lettering, and all forms of drawing, painting or pastel work is a proved success in many places.

Music, on the whole, has been very neglected in most clubs, though the success of certain pioneers has opened the way to imitation and further experiment. Hearty sing-songs should find a regular place in the programme—at the end of a club evening as well as at camp—but with the right leader a certain number of boys can be found who are willing to take singing more seriously, and learn a little about breathing, phrasing, vowel sounds and good songs. A club choir is always received with enthusiasm at a club display or parents' night by visitors and club members alike. Mouth-organ bands have come to stay and quite a lot of musical knowledge and appreciation can be imparted through them. Percussion bands are inexpensive to run and great fun, and where boys can make their own wind instruments out of bamboo pipes the activity evokes an ideal combination of talents. Carefully planned gramophone recitals can be very successful and brief comments on the records can open the door very effectively to musical appreciation.

Anyone who can play a piano will quickly collect a crowd, and similarly any club helper with an interest in any particular hobby like stamp-collecting or travel will always find an eager audience in a boys' club. A helper, who was interested in natural history in my club, found to his surprise that some boys liked to hear him talk about plants and animals

and this discovery led to the formation of a most active naturalists' group, which met regularly for two or three years.

Men with a hobby are always glad to talk of it and it is a good plan to have a talk by an outsider at the members' meeting every two or three weeks.

There are indeed few limits to the possible range of cultural activities in a boys' club. Patience is necessary in all of them and no rapid or exciting results should be expected. Only a small proportion of the members will be interested in any of them—room should be left for experiment, and unsuccessful experiments should be abandoned without any feeling that any great harm has been done.

If there is no response at all to a suggested activity it is best not to force it. Constant encouragement, however, is essential, especially in getting a group on any subject under weigh. Everything really depends on the leader of the activity—he must know his subject fairly well though he need by no means be an expert. He needs enthusiasm and he must know how to infect others with it. There is no one recipe for success and clubs will not necessarily be equally successful in the same activities as one another. The great thing is to feel the need of adolescent boys for giving expression to their undoubted literary and artistic gifts, and to realise that if the boys' club does not supply this need, nothing else is likely to. H. J. E.

A Community Need

BOVIRIL, we are told, is the concentrated essence of the Ox. That is to say, the age we live in is a great one for compression; we are eager to concentrate energy into the smallest space, the essential properties of food into capsules, the magnitude of damage into a bomb, and

where social living is concerned, the scattered village of 5,000 people into an elevated housing estate. This we call progression and quite often precisely in that order. This progress may not be wrong, but a superficial enquiry into the nature and composition of its products certainly

is. People want to feel that the world around them is moving up, especially if it's from a Slough of Despond, and to take the instance of social economy, they seem satisfied when they are told that slums have been cleared, that new homes are being built and that the great cities have vast housing estates on their borders.

In November, 1935, the Board of Education looked behind these brick fortresses into the social life within and the result was the publication of the JUVENILE ORGANISATION COMMITTEE REPORT ON THE NEED FOR YOUTH COMMUNITY CENTRES ON NEW HOUSING ESTATES. It is a long title for a short report packed with the necessary information and views on the subject. It may come as a shock therefore, to many, that in this scheme of progress of ours men are still short-sighted enough to build houses in large centres which inevitably suggest community living (one of the most interesting experiments of the 20th century) without providing the amenities for such a life.

A Community Problem

Peter Newman, in the "housing number" of the JOURNAL in February, 1934, put the situation in a nutshell:

... It is quite true to say that very little thought has been given to the equally important question of the development of the social life of the residents The results are tragic, especially for the younger generation growing up. It is still as difficult to find in life the things that are most worth having in the frozen atmosphere of some of these housing estates as it is in the squalid atmosphere of the slum.

Since these words were written efforts have genuinely been made to remedy this situation. There have been and are a number of "community associations" and a national organisation, THE NEW ESTATES COMMUNITY COMMITTEE, which have fostered the development of the community life. Toc H has also played a part in places like Salford and Braunstone, and in Liverpool it mans the new

boys' club which the Council has, with foresight, built into the new tenements at Caryl Gardens. But further inroads into the problem have still to be made.

"The results are tragic, especially to the younger generation." That is the reason for this reference to the Board of Education White Paper. Youngsters are the concentrated energy of the community. Any one who has been near a boys' club knows that. More explosive than a bomb and in its magnitude equally good for creation or destruction, the chance for this energy to grow into worth-whileness along the lines of its own exuberance is vital to the health of a first-class nation. Physical fitness (about which we are now to become wisely conscious) is surely only a basis to that end. Youth must have rooms in which to develop, rooms which should also be part of the boys themselves. The public schoolboy has his house and the community sense of his school around him from 14 to 18. The elementary boy and the secondary school boy has none of these things, and what he has had he loses usually at 16. It is here that the club plays a most important part and in the life of the youth of both sexes.

The Need for Clubs

Such remarks apply generally to most cities, but they give an added point to the problem of the housing estate where "more than half of the population is under the age of 18."

These varying observations of the report are worth quotation in full:

Only rarely has it been found possible to provide a community centre for all the new housing estates. Nowhere has a centre yet been provided adequate to the needs of the community. In those areas where a centre has been provided for adults, juveniles have some share in it but nowhere has a separate centre been provided for the use of juvenile organisations. (Section 4).

... "For the want of suitable buildings work among juveniles is gravely hampered and

on some of the estates is hardly in evidence . . . Little imagination is required to realise that it is not enough merely to build slum houses elsewhere but that there must be adequate means whereby life can be made enjoyably co-operative and progressive. This ideal can never be realised if the only rooms larger than working class parlours are to be found in churches, cinemas, schools and public houses. It would be a dangerous form of economy, in order to save a few thousand pounds to deprive so many of the adolescent population of the cultural and civilising influences that organisations working among juveniles are so well qualified to give. (Section 5).

It is essential that the rooms where youth activities are carried on should be on their own. The necessary trumpet in the hands of the small boy at a club band rehearsal in a respectably situated flat so shakes the Jerichos of contentment that one dare not contemplate the "trumpet of the Lord." The same necessary trumpet blown in the elementary school building may shake the social principles of modern education but on no account should it be expected to do so there. In any case the schools are used for other purposes, play centres for the children and evening classes for adults.

The Urgency

The purpose of the report is to bring the problem and its needs to the attention of the local authorities. These authorities would probably be the first to admit the needs and also that nothing very extensive can be done unless there is both a growing wish among the citizens of the estates themselves for the opportunities which community centres give, and also a number of public spirited voluntary helpers who are coming forward eager and trained to make full use of these facilities when they are provided.

Is it all worth while in effort and in money? There is, of course, the financial side. The estimated cost of a centre housed in two wings under one roof, with space enough both for adult and juvenile

activities is from £8,000 to £10,000. How such an amount may be found need not be discussed here. For 3d. spent in H.M. STATIONERY OFFICE, ADASTRAL HOUSE, KINGSWAY, W.C.2, the reader can have the pros and cons put simply before him. Let us rather drop the White Paper and find an answer to our question in another way. The first speaker in the third of Mr. Howard Marshall's wireless feature talks, "It's happening to-day," described the struggles of his community centre in Sheffield. He told us that his "Centre began with an influx of young people, many of whom had no idea of self-discipline. They were the sort who 'like deliberately to break things,' so that the Centre was to a large extent discredited, and was forced to close down for a month and re-opened with entirely new membership. Now, after twelve months' real hard work they are beginning to convince the residents that the Centre is theirs, and can be made of real value if only the members would come along."

(*Listener*, January 27th).

Where, one asks, has that influx of young people gone to explode? Our White Paper says briefly of that particular estate, "There is some club work for children and the girls' club on the premises are inadequate." To sum up: the want of buildings and leaders (no doubt as much now as in 1935) stands in the way. As both are forthcoming the problem can be tackled. "With buildings and leaders it can extend and prosper to the lasting benefit of the community at large in the making of healthy, happy and useful citizens."

This inadequate memorandum on the Report is passed to the reader for consideration and necessary action. A Social conscience is the compressed power of the State.

F. W. J.

THE ELDER BRETHREN.

Herbert William Cockett

Hastings Branch will learn with great regret that 'BERT' COCKETT, who left Hastings to be ordained in 1932, died from Blackwater fever on November 19, 1936, at Natope Mission Station, Nyasaland.

W. Burton: Sedbergh Branch

WILLIAM BURTON, who died in December last, was one of the pioneers of Toc H in Sedbergh. He will be missed by the Branch, and most of all by his friends the children, who came annually to Camp from Leeds.

F. N. Walker: Crewe Branch

Crewe Branch record with regret the death of FREDERICK WALKER, who died on January 11. He will be missed for his unfailing humour and unselfish service.

K. Thompson: Colombo Branch

Colombo Branch and all who knew KEN THOMPSON will be sorry to hear of his death from cancer at the early age of 24 on January 20. He fought his disease with unfailing courage and cheerfulness. The fellowship of Toc H meant a great deal to him, which he turned into active service for others, especially in the Boys' Clubs work and as 'soccer' coach to an industrial school in Colombo.

Ernest M. Dence: Greenwich Branch

Alderman ERNEST DENCE of the London County Council, who died on January 20, takes from the Greenwich Branch a member who gave them valuable assistance in their early years.

John R. Cwens: Wolverhampton Branch

JOHN BENJAMIN OWENS, a founder member who died on January 21, was associated closely

with many activities in Wolverhampton apart from Toc H, and the loss of his energy will be greatly felt. He was for many years a member of the Central Council and latterly of the West Midlands Area Executive.

D. L. Edmondston: Dulwich Branch

The death of DAVID LAURENCE EDMONDSTON from a motor accident at the age of 22, closes the career of an enterprising youngster who determined upon an army career, was selected for Sandhurst after serving in the ranks. Dulwich Branch, to whom he was attached, has lost a keen member.

Ernest W. Crabbe: Wimborne Branch

The sudden death of ERNEST WILLIAM CRABBE on February 4 has taken from the Wimborne Public Assistance Institution a master who has been a 'father' to the place for many years. His energetic personality will be missed by the Wimborne Branch.

R. L. Griffith-Davies: Presteign Branch

The Hereford and Radnor District share with the Presteign Branch the loss of RONALD LINDSAY GRIFFITH-DAVIES, who died on February 9. He was one of the pioneers of Toc H in the district.

Harry Owen: Llandaff Branch

Known as 'Crock', HARRY OWEN, who died last December, will be greatly missed by the Llandaff Branch for his keenness.

G. E. Norris: Kirkburton Group

Kirkburton Group have lost one of their most active members. GEORGE EDWARD NORRIS, who has died at the age of 29. He will long be remembered for his work in the Lads' Club.

The Editor regrets that owing to space and the number of Elder Brethren each month, he has had to restrict the length of the notices.

GOOD FRIDAY

How meek and patient was Thy spirit!

How didst Thou cry,

And groan on high

"Father forgive,

And let them live!

I die to make my foes inherit!"

Henry Vaughan

ONE thousand nine hundred and thirty-seven years, splendid masterpieces, 'storied windows richly dight,' sacred prose and verse, even the restrained and laconic narratives of the Gospels themselves, have blurred the outlines of the real physical agony, which our Lord suffered in the terrible hours, culminating in the Cross, on that memorable Thursday night and Friday. It is well that occasionally, on Good Friday especially, we should pull aside the veil of artistry and see that agony as it really was.

* * *

What are the facts, culled from the familiar outlines of the Gospels, but put in a cruder form than the writers of the Gospels allowed themselves? There was the sleepless night of mental anguish in the Garden of Gethsemane. That exhausting spiritual struggle was followed immediately by His betrayal and arrest, when He was forthwith haled before Caiaphas and the Sanhedrin, impatiently waiting for Him in a special midnight session. Before them He was subjected to a close examination, briefly recorded by the Evangelists, but, reading between the lines, one which must have closely resembled the Third Degree police methods of to-day. Not only was He subjected to mental torture, but He was brutally assaulted by His tormentors. At dawn, still without sleep or respite, He was hurried before Pilate and again subjected to accusation and examination. Pilate, we are told, would have let Him go; but, yielding to the clamour of the High Priest's Party and of the mob, handed Him over to the executioners; but not before he had ordered Him to be scourged. "Scourged!" The

word has lost its meaning. Substitute "flogged," and remember that, while the Sanhedrin could legally order only forty stripes save one, the powers of the Roman Governor were not thus limited. In an Indian gaol I have many times had to witness thirty stripes given under humane twentieth century regulations, with a doctor in attendance. Thirty stripes, even to-day, is a terrible punishment and usually means hospital for days after. It is not then difficult to imagine the horror of the "scourging," which Our Lord suffered at the hands of the Roman *lorarii*, unrestricted to thirty-nine stripes and wielding the dread *flagellum*, a "cat" knotted with bones. Fasting, man-handled, bleeding and fainting from that terrible flogging, Our Saviour was led away to execution, far too weak to carry the heavy wooden cross, which an onlooker from Cyrene was forced to bear for Him.

* * *

We are grateful to the Evangelists for sparing us the dreadful details of a criminal's death by crucifixion; but these details are set out vividly, yet with restraint, for those who wish to read, in Nils Petersen's book "The Street of the Sandal-makers." Our Lord denied Himself the stupefying drink, which even in those brutal days it was customary to offer to a criminal writhing on the cross, to ease his sufferings.

* * *

The terrible tragedy was over. But, to reach the glory of the Resurrection of Easter Sunday, Our Lord had to walk a road of physical suffering such as few before or since have trodden.

A. LAYMAN.

MULTUM IN PARVO

✚ HER MAJESTY THE QUEEN has announced that she "will be pleased to continue her patronage of the Toc H League of Women Helpers."

✚ The seventeenth *Annual Report* of Toc H will be published with the next issue of the JOURNAL. The Report to be considered by the Central Council on April 17 will not merely present a summary of the past year's work but indicate some main features in the life of Toc H which appear to be of real importance for the future. With the financial report and statements, there will be an up-to-date list of officers and units, including the new roll of Hon. Association Padres.

✚ PADRE A. F. WATTS, who has been working in the Western London Area for the last three years, sailed for India on February 11 to take up an appointment at Agra, where he will be in charge of the Baptist Church and also act as Chaplain to the troops in the district. The gratitude and best wishes of many members go with him in his new work, in which he will continue to be in constant touch with Toc H.

✚ CRAWFORD BROOKS, late of Kenyon College, Ohio, has arrived in England for a period of training in Toc H. He is at present working with the staff in the North

Western Area. His coming, and it is hoped in due course the arrival of other Americans for the same purpose, has been made possible by a training fund provided by the generosity of Mr. and Mrs. Harkness.

✚ DAVID CARSON has been appointed to a temporary post on the staff and is at present working with Geoffrey Martin in the Northern and Western London Areas.

✚ Congratulations to GEOFFREY BATCHELAR, Provost at 42, Trinity Square, E.C.3, on his engagement to Hylda Jardine.

✚ Members in the *Merchant Navy* and all who are interested are invited to correspond with the Overseas Office, 42, Trinity Square, London, E.C.3, where Padre HARRY CHAPPELL is establishing and maintaining contact with seafarers in all parts of the world.

✚ *Headed notice-forms*, for posting at ports, stations, etc., giving the place, date and time of the local unit's meetings, can be obtained from Headquarters, price 6d. a dozen, post free.

✚ The following groups are to be congratulated on their promotion to Branch status: *East Sheppey* and *Tonbridge* (Kent Area) and *Walmer* (Southern Africa).

Sports Events at New Barnet

Here is a notice of three athletic events which should be of particular interest to home units and overseas visitors in this year of Physical Fitness. The first is the FIVE-A-SIDE SOCCER TOURNAMENT to be held on Saturday, April 3. The Branch and Group teams will have an opportunity of wresting the W. J. Musters Cup from the present holders, Mark II. The second is the SEVEN-A-SIDE RUGGER TOURNAMENT on Saturday, April 10. This event usually attracts entrants from a wider field than London and the Home Counties, and it is hoped that this year will prove no exception. The third is the ATHLETIC SPORTS MEETING on Saturday, May 22, when amongst others the "Fleming

Trophy" will be awarded. There will be some events for members of the L.W.H. This year the Meeting is a "Coronation event" and there should be a record number of entries and spectators.

Entry forms for the Soccer Fives and the Athletic Meeting can be obtained from the Sports Secretary, 47, Francis Street, S.W.1. The closing dates for entries for these two events are March 20 and May 4 respectively. Entries for the Rugger Sevens should be sent to Geoffrey Batchelar, 42, Trinity Square, E.C.3, by March 13.

All three events will be held on the Toc H Sports Ground, Folly Farm, New Barnet, Herts.

HOLIDAYS FOR THE BLIND

Although this announcement concerns only Branches and Groups within reach of London, similar work might well be undertaken in other parts of the world.

SEVERAL years ago Toc H units at the sea and country offered to entertain, as guests for a week, a blind person and a sighted companion nominated by the Servers of the Blind League, from the members of the social clubs which are held at intervals in various parts of London for relieving the monotony of the lives of many of the blind of London. The increasing interest of Toc H in the scheme can be judged from the fact that in 1933 just over 80 people were given a holiday, whereas in 1936 upwards of 200 people were afforded a holiday. The area covered by the scheme has shown considerable extension, and a problem which required careful attention was the cost of conveying the visitors to the places of holiday. It is satisfactory to note that although fares amounted to more than £100 more in 1936 than three years previously, the charge to the central fund of the League has only advanced by £10, notwithstanding the three-fold increase of persons participating.

Since the inception of the Scheme many improvements have been effected in the arrangements, and in the light of experience further amendments will be made as they become necessary. All persons who are nominated by the Clubs are interviewed at the Headquarters of the League and members who are considered suitable for the holidays are allotted as carefully as possible to the homes of Toc H hosts where hospitality has been offered. In order to make the holidays as pleasant as possible, and to relieve any in-

dividual strain on a host, units of Toc H have in many instances arranged a rota of members who have entertained the visitors according to daily responsibility. This entertainment has been very much enjoyed by the blind and their companions, and incidentally has given an opportunity, frequently acknowledged in correspondence, for Toc H members to share the experience of others less fortunate, and has enlarged the sympathies and broadened the courage of members who have helped.

The memories of the holidays for the fortunate visitors who have enjoyed them, have been a valuable asset in months of enforced inactivity and loneliness, and have aroused profound and general gratitude. The only difficulty which has now to be faced is the fact that the number of blind persons in need of this annual holiday far exceeds the number of offers which are forthcoming. If, therefore, units which have helped in the past could continue or increase their assistance, and other units could see their way clear to offer holidays, the help would be extremely valuable. Communications will shortly be sent direct to District Secretaries in respect of the detailed arrangements for 1937, but any further information which anyone interested may desire, can be obtained by J. C. Cox, KINROSS, PAINES LANE, PINNER, MIDDLESEX, who acts as the Organising Secretary and carries on the liaison work with the Headquarters of the Servers of the Blind League.

Hon. Wardens at the Old House, Poperinghe.

Any member willing to spend a week or more at Talbot House, Poperinghe, between June 15 and September 30 in the capacity of Hon. Warden is cordially invited to apply to

THE SECRETARY, OLD HOUSE COMMITTEE, 47, FRANCIS STREET, S.W.1.
who would forward all particulars.

His duties would be to show and explain The Old House, its history and traditions to the many visitors who may come there during that period.

MONEY FOR NOTHING.

Money for nothing. Does this interest you? Yes? Well then, do you collect stamps? No, don't switch off. This is on the level. You don't collect stamps? And you have no earthly interest in collecting stamps? Oh, that's grand. You're the very man we want.

Just hang on a moment and we'll tell you how it's done. You can tell that brother of yours as well and then you can both make money. What's that? Oh, he *does* collect. Is he there? Well, hold him too. I've got something for you both. Just wait a second for the announcer—what?—no, you fool, that's the carillon. Here he is, now.

* * *

This is the Toc H Stamp Club calling the world. It is not generally known throughout Toc H and L.W.H. that we can sell any used stamps that may be sent to us. Overseas members therefore can help us a great deal, for all the stamps from their countries have a market value. Home members, of course, can help us by sending all the stamps from their overseas mail. L.W.H. as well as Toc H can come in on this and will get their own share of the profits.

Practically any stamp is of some value to us excepting current issues of Great Britain $\frac{1}{2}$ d., 1d., and $1\frac{1}{2}$ d. Non-collectors can help us very much in this way, and we assure them

that if only they will let us have the stamps we will let Headquarters have the money.

Those who are stamp collectors can help in a very special way by joining the Toc H Stamp Club, though, owing to Customs difficulties, membership is limited to those resident in the United Kingdom.

The Secretary is J. J. WAKE, 21, PARKWOOD AVENUE, ESHER, SURREY, and he will be delighted to hear from you, to answer your enquiries, enrol you as members and sell your stamps.

Good-night, everybody.

* * *

There, didn't I tell you. Money for nothing. It costs you nothing more than the trouble of sending the stamps in, and the Club does the rest. There is hardly any limit to the amount of money which could be made in this way. You never thought of it? No, but we did.

Last year we sent Musters a trifle, but this year it ought to be a lump. What? Who gets the money? I've been trying to tell you. Toc H and L.W.H. each get their own profits. What's that? You thought I was offering *you* money for nothing? My dear fellow. Don't be a simp. Haven't you heard? We've got an overdraft.

Special Pilgrimages to the Old House 1937.

Attention is drawn to:—

PILGRIMAGE NO. 7.—Open to Toc H members and their wives, and L.W.H. members and their husbands, and to individual members of either. Leaving on *Friday* evening May 7th and arriving back early on *Monday* morning May 10th. Cost: £3.

PILGRIMAGE NO. 8. Similar conditions to No. 7. (Whitsuntide).—Leaving on *Friday* evening, May 14th, arriving back early on *Tuesday* morning, May 18th. Cost: £3 5s.

PILGRIMAGE NO. 21 (Mid-week).—Open to Toc H members only. (Passports essential). Leaving on *Tuesday* evening, July 13th, arriving back

Friday morning early, July 16th. Cost: £3.

PILGRIMAGE NO. 21 (Mid-week).—Open to Toc H members only. (Passports essential). Leaving on *Tuesday* evening, August 3rd, arriving back early on *Friday* morning, August 6th. Cost: £3.

Pilgrimage Nos. 17 and 21 are specially planned to suit those who may wish to include a Pilgrimage to the Old House in a continental holiday.

All applications for inclusion in any of the above, and for all information, should be made as soon as possible to: The Pilgrimage Secretary, 47, Francis Street, London, S.W.1.

A SEARCH FOR BEAUTY

The following is an address which was given recently at the Winnipeg Area Festival by MICHAEL LUBBOCK, late of Tower Hill.

MOST people like singing. Most people have their favourites amongst songs and think some better than others. But how many have ever stopped to think what makes a good song?

Let me try and put to you the four qualities that are essential. First, there is melody, the tune, something that gives colour and interest, because it is always moving and changing. Just think how dull a song would be if the tune was confined to one or two notes! Next comes rhythm, perhaps the most important of all. Rhythm is the beat which gives life to a song and carries it along on its course. But it is more than this. It is something that makes you feel that the song is on a set course, that it is moving forward relentlessly on a definite plan and that it will inevitably reach its goal.

Then there is harmony, the chords, which give more colour, and also solidity and foundation. Though chords are not essential, they are very important. A tune can sound lovely without any chords at all; but if it has the wrong ones, it is completely spoilt.

Lastly, there is balance, made up in a way of the other three and yet contributing something that they all need. Balance keeps a tune from being too high or too low; it makes it the right length and shows you the right speed at which to sing it. It is balance which makes the different parts of a song fit in together and form a perfect whole.

Here, then, are the four main qualities in a piece of music, and it is the combination of these four that makes what we call beauty. Beauty, of course, can be found in many different forms, but in every form you will find these same four qualities, though in varying senses. Some people think that they do not know how to find beauty. They need not worry; it is all round them and they often don't realise when they are enjoying it. Others say that there isn't any in ordinary

life. That can only be because they won't look for it. Beauty does not force itself on your attention, for it is, above all things, unobtrusive. But it is there if you are expecting to find it—in books, in pictures, in games really well played, in scenery, in architecture, in a good joke. Don't be afraid of missing it, of failing to recognise it. It is one of the great facts about human beings that if they are confronted with something beautiful and something ugly, and see them clearly enough, they will instinctively be attracted to the beautiful.

Beauty and Character

I have said that beauty exists in many different forms, such as books and pictures. But surely it is most striking, most outstanding in a really fine life, in human character. Just think for a moment of the best man or woman you have ever known and let us see how the four qualities appear in their lives.

First, there is the melody, the fact that a fine life is always doing something interesting, always moving and changing, always full of colour. Then comes the rhythm, the steady beat of life which keeps it on the move. Here, again, the important result of rhythm is the feeling of inevitability. You feel that a great character is moving along a charted course to a definite objective and that sooner or later he will surely achieve it.

Finally, there is the harmony and balance, that makes every part of the man take its place in the plan of action. There is no friction, no dissension between different parts. Everything fits in to the pattern and everything is concentrated on the one ideal.

Here, then, is beauty in its many different forms; and the more you see of it, the more you will be drawn to it. Now, beauty has one inherent quality which is most striking. The more you grow to know it and love it, the more you will want to spread it and share your enjoyment with others. You know for

yourself how much more fun it is to sing a good song with many others, rather than by yourself. No doubt, too, you have found that when you are reading a particularly good book or looking at some lovely bit of scenery, you want instinctively to turn round and comment on it to some companion. As beauty grows inside you, it has to burst out and spread to some other human being.

There can be no doubt, I think, that the ugliest thing in this world is unhappiness—the deep wounding unhappiness that comes from oppression or great anxiety or loneliness or lack of opportunity to see and enjoy the lovely things of life. So, when you feel the urge to share beauty with others and bring it to them, you will most want to make them happy.

But mark this. A growing appreciation of beauty will gradually alter your standards of value. The world in general measures happiness and pleasure in terms of material things. Beauty teaches you that the only real and lasting happiness lies in what we may call the things of the mind or the spirit. They are the unchanging values, the values which do not depend for their worth in circumstances or places or other people. They are your own absolute kingdom if you choose to make them so and nothing can ever spoil them for you.

A New Standard and Business

This new standard, then, will show you how to bring happiness to others. You will not be so concerned to bring them money or material comforts. But you will want to bring them beauty—hobbies, wider interests that may lift them above worldly, material worries, opportunities to sense and enjoy the loveliness of the world. Above all you will want to bring them what I think you will agree is the most beautiful thing of all—true friendship and affection and love. You will see other people as individuals of great worth and importance; you will try to understand their real selves and to put yourself in sympathy with their tastes and views and feelings; or, as a great philosopher expressed it, you will treat every man as an end in himself

and not as a means to an end.

Such new standards and values must also change our attitude to business. Far too many people, it seems to me, make the stupid mistake of thinking that the ultimate object of business is a strong balance-sheet and big dividends. They base all their actions on this view, and consequently often do things which bring unhappiness to the people working in that business. I am sure that more often than not this is due to stupidity and not to malice—due to inability to think things out to their proper conclusions. Even the materialist must admit that the production of goods and of dividends is ultimately for the benefit, for the greater material happiness of consumers and shareholders. How stupid, then, to do things in order to benefit one lot of men materially if at the same time you bring unhappiness to another lot! How much better if we could regard a business as an organisation within which a number of men and women can lead a useful, productive, happy life. No one can estimate the amount of time and energy we should save if this were the guiding principle in the world of business.

A Guide to Life

I realise only too well how difficult this is to explain—this idea of beauty as the guide to life. It involves the use of words to which we each attach slightly different meanings. But I think that in general terms it is clear enough. Beauty in every part of life must be the ideal and that must be what we strive to achieve. Make no mistake about it—once you have set this before you as your goal, you are in for the most severe fight you could choose. You will be struggling against the whole inert mass of materialism and cynicism and spiritual blindness. You will be fighting against vested interests of all kinds, in deep trenches and supported by big guns. In such a fight therefore we need the highest form of courage—heroism, which I would define as courage with a smile, gaiety, a sparkle which gives it life and colour. Look upon this fight as something to be enjoyed, some-

thing that brings interest and excitement.

Our modern life is too humdrum, too colourless and uninspired and prosaic. We seem to have lost enthusiasm and the true spirit of adventure. No doubt circumstances contribute to that. Our civilisation is in many respects a hard, mechanical, inhuman affair. But this drabness is, I am sure, just as much due to our own mental attitude, which leads us to plod rather than to run. Throughout history pioneers and explorers have been intent to add to the world's knowledge or material wealth. But they have also sought adventure for its own sake, for the sake of achieving something merely because it was difficult. It challenged them to a fight and everything that was best in them responded to that challenge.

The Adventure of Enthusiasm

Let us look at life in this same spirit. See your ideal clearly, realise what a struggle it will be to achieve it and then feel it as a personal challenge to everything that is finest and strongest in you. Get excited about, get carried away by your own enthusiasm, and then your own momentum will carry away others. There are some people in this world who are trying really hard to lead a good life. But they seem to be saying: "Yes, this is an evil world and I shall have a hard struggle. No doubt I shall never smile again or know any happiness; but I must grit my teeth and struggle through." That man will never inspire or encourage anyone else; and I believe, too, that he will be the more easily knocked off his balance. No, we must recapture that sparkle and gaiety in our courage which is so infectious and so irresistible. Don't be afraid to be enthusiastic, or even a bit crazy and fanatical. Madness of the right sort has the power of the whirlwind; and by being blind to the difficulties ahead, does not get discouraged before ever it starts on the fight.

Above all, I beg you not to listen to those who would tell you to keep your feet on the ground—a miserable piece of advice! You will generally find that those who give it to you have their own feet so securely anchored that they are quite incapable of a single step forward. Always aim impossibly high. Then, having, found your ideal and your adventure, forget that it is impossible and only recognise as defeat the loss of your optimism and faith.

Here, then, are the two words which I would put to you—beauty and heroism, the ideal and the motive force. If any of you should feel that this is too cold and impersonal a creed, turn your mind to the greatest man in history, 1,900 years ago. See how His whole life cries out these two words. In every action and every word you can see the ideal of beauty, of happiness for men based on the eternal things of the spirit. All through you can feel the rhythm, the relentless advance towards the ideal, culminating in the supreme heroism of the last three days.

There, then, you can find help and comfort and inspiration. For, after all, what does a man most need and look for in a fight? Friends, allies, fellow-fighters—men who are struggling to the same goal and overcoming the same difficulties. There is the great thing that Toc H can do for you. It brings you to where you can find your allies. You know that there you will join with other men fired with the same ideal and with them you can join forces. A united front is far stronger than the individuals who compose it. As the fight goes on, you learn to know and trust your neighbours, you catch something of their courage and derive inspiration from their heroism. In our family prayer we ask that we may be taught to "disown discouragement." Let us also pray that we may never fail our fellow-fighters.



TRAINING—VI

II, Service: To Build Bravely

To make of these Groups, Branches and Houses centres from which men of all conditions may serve their fellows.

Their task is not to compete with existing organisations, but to supplement and reinforce them.

Members are called upon—

To give personal service.

To study local and international conditions and their effect on men's lives.

To challenge their generation to seek the will of Christ in the solution of all problems. As one means to this end, to make possible a Staff which shall serve the movement as a whole in its world-wide adventure for the Kingdom of God.

ULTIMATELY a man serves only those purposes he believes in. His fervour is in direct relation to his energy and outside circumstances cannot, over a long period, disturb the equation. A divided allegiance spells hesitating service, emotional flares-up of the spirit spell the job well started and left unfinished.

With few, if any, exceptions, a lifetime's work interprets the meaning at the centre of the life so spent. A man is, not what he says, not what he thinks, but what he does.

This is all trite and very true. But it means for Toc H that the family cannot justify itself on a social restatement of religion, no matter how well formulated, unless it is declared in personal relationships and consistent service. "The philosophers of the world have only interpreted the world in various ways; the point, however, is to *change* it." A world unchanged will show that Toc H never progressed beyond its own interpretation.

"Centres from which men of all conditions may serve their fellows—to reinforce existing organisations—personal service . . ."

All these things a man or woman may do, ably and with success, growing day by day in *skill*; and year by year in the self-deceit that he or she has made the most of life. Seeing that work in perspective, looking back

through time, an observer may see a growing total of toil uninspired by any vision of purpose, and laboriously adding to the total a sincere person who at sometime chose blindly to follow a nose instead of a pair of eyes.

Explained in terms of life's work, that person was a human mule who chose to labour before he or she had thought. It was a life of sacrifice and not of self-growth; rent for a room on earth was paid to the utmost—with a buried talent.

Serving Wisely

Few sayings are more true than that a man can serve, not wisely, but too well. He serves unwisely if he gives himself blindly to a succession of jobs; and he serves too well if by so doing, he prevents other men who desire, with eyes open, to work where he works. From the outset such a man is a potential obstacle to progress.

Because this is possible in Toc H by a literal interpretation of the clause on service, and because it has happened frequently in the past, it is essential to define the difference between jobs and service. By accepting them as synonyms it is simple to become a mechanical doer-of-good-deeds.

Jobs are the small change of service. Service is life itself. There cannot possibly be "service before self"; though there can rightly be service before selfishness. Personal service consists in building up a complete and competent life and expressing that competency in the consistent striving after that particular condition of spiritual, mental and physical well-being among the mass of mankind which seems most essential to the server.

To that end, a man must first find himself. "They also serve who only stand and wait." In contemplation, in study, by finding first at the very core of him the central meaning of his life, his own conception of personal service—that is to say, service personal to himself—in accordance with his conception of human affairs this can be done. For him freedom comes only with the appreciation of necessity.

This is not mysticism. Already men unconsciously and imperfectly make their

personal choice and that is why their lives' work truly reflect their imperfect sympathies. One man chooses to work in a hospital because, perhaps unconsciously, he feels deeply for the physical sufferings of mankind. Another, oppressed, perhaps without knowing the cause, because other people cannot see the sun, the light and shade and form of life, goes willingly to help the blind. Both men are doing something of deep personal significance to themselves and therefore are embarked upon real service. How much greater would both lives have been if those blind urges had been given sight, if the full flow of personality had been released, the dynamic power of conscious service tapped!

Personal service is a supreme selfishness. A man is not constrained to serve every call made upon him. He refuses to fritter away his powers. He chooses what he shall do or whether he shall do anything. And all the while he is bringing his intelligence to the service of the spirit.

Intelligence is essential because the problems which demand a solution are frequently very real ones. They can be solved practically, and it is in seeking the solution of them that a man will often find himself. He is his own attitude to those problems.

"To die is easier than to live. For to live in the fullest sense in our society, requires not merely the ability to exist . . . but also the will to remove the material evils that are at present choking civilised life." Once a man has tapped in himself that "will", he solves for himself the problem of service. He lives service. His very existence reinforces organisations and, no matter how obliquely, he is always serving his fellows.

Jobmasters are correctly named. Their's is a job of organisation. They are not authorities on service. There cannot, or at least should not, be any black-lists. No unit can pass judgment upon a member's service, for there has never been any system of measuring it.

There is no corporate job which Toc H can do with its small units and comparatively small membership, which will be of the slightest material importance twenty years

from now. Hence, while it is quite permissible to talk of unit jobs, it is hardly true to talk of unit service—unless you mean the one form of unit service which every Branch, Group or grope of Toc H has in front of it.

Opening a Man's Life

That job is to help the individual member to conceive service correctly, to help him to find his own sphere of work and in the dedication of his life to service. To do this within the teachings of Toc H a padre is essential; for he is essential in "deepening the spiritual life of the unit".

Though this is important, there are other things important in helping a man to find himself in service. He must be given a cross-section of life and for that reason more than for the abolition of class-hatreds which have their foundations in the material conditions of the age and not the spleen of the individual the good mixture of men is essential.

In jobs the member should find experience and every unit discussion should be an adventure in understanding. Let secretaries, officials, teams, district committees work freely, support them, have, if you like, a democratic bureaucracy; all in order that the Toc H mind may itself be free to learn of the world.

And when all that is done, do not give up hope at the knowledge that little has, in fact, been learnt in the unit. It is impossible to learn much in a unit. The object of such thought and discussion is to direct the individual minds into deeper wells of knowledge, to turn the soil in the mental field.

So back to the individual member: who "with the will to remove the material evils choking civilised life" will proceed on his own in the adventure of service. That is the one "corporate job"; to lay the foundations of inspired and intelligent personal service.

Jobs, the small change of service, are not without importance because they have been relegated to a lowly position. They are valuable in themselves because they make life more tolerable for others. They are more valuable because they touch life itself and

through them learning of life becomes less academic.

It is, however, essential to remember that not all jobs are justified. They must be good for Toc H as well as for mankind in general. They are only a part of the greater idea of personal service.

Because this conception of service is much wider than that generally held in Toc H (though an examination of the form and philosophy of Toc H would show that in no other conception could Toc H become really effective) it is possible to relate almost all that Toc H says and does to service. The very process of thinking fairly is the beginning of real service, for it lays the foundation for action. Service is the expression of a wide love, the practical witness to a sound faith.

The inter-relationship of the Four Points of the Compass is now generally accepted; they cannot be taken apart; no one can say that this point is greater than any other. It should be true, however, that service is the measure of them all—should be, because unless the conception of service is right the measure is wrong.

Staff or Bureaucracy

Though it has been essential to lay down rules and organisation in Toc H for the efficient control of the family when it grew beyond its original small membership, the old idea that organisation is not good for Toc H had some substance in fact. If Toc H is seen in its "bureaucratic" as well as unit forms, as a channel through which men are directed into personal service, there is no reason why organisation should not perform its proper functions without damage to the spontaneity of a movement which finds its greatest expression in the regular up-surge of individual enthusiasm for a personal and social cause. Organisation must be a framework and not fetters.

Within the organisation Staffmen are essential—picked men who can assure that continu-

ity of purpose within the movement, who can guide and direct its life. They are tutors for the "growing men" within the family, though theirs may often be a burgeoning interest rather than a direct contact. They are parties to the conspiracy of service.

To maintain them, therefore, is rightly included as one of the obligations of service. For men to quarrel with this obligation is to deny the wider conception I have advanced. This is the only TRAINING paper written by a non-staffman, therefore I can say this.

But the membership have the right—it is even a duty—to demand that Staffmen have that quality of leadership which enables them to see and give expression to the vision of service.

Toc H is living in a world teeming with unrest. To pretend to a contentment which has no social justification is to close a blind eye to the prospects of victory instead of to the dangers of defeat. Yet it is in the world of men, in the practical problems of the world, that Toc H must find its work. It is, as I have often said, "The social expression of a religious urge".

Toc H can never save the world. It may, and should, inspire men to save it—not by evangelism but by service. Personal service is self-development and self-expression unselfishly pursued. Corporate service is the single task of Toc H as a whole, the task of bringing men to a recognition of their own need for personal service and helping them to find their task.

T. R. L.

QUESTIONS.

(1) Charity frequently only perpetuates the evils it alleviates, because it lessens the urgency of the need for reform. Is this true?

(2) We claim that Toc H is potentially great. If it is: what is our unit doing to justify our claims? If it is not: why not? Is it because our units (especially this one), lack vision?

(3) Do we accept the financial support of our movement as a personal and a corporate responsibility? Is it important?

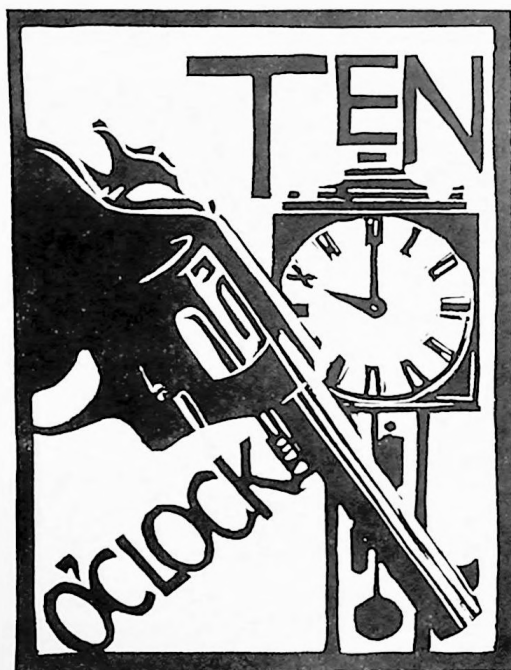
(a) If it is not, then the Staff is not; do you agree there cannot be an adequate staff without large funds?

(b) If it is, are we prepared to make sacrifices for such an important thing?

Contributions must reach the Editor not later than the Tenth of the month previous to issue



These are reproductions of two Lino-Cuts executed by members of the Crown Club, Hoxton.
The age of the Artist above is 17 : of the one below 13.



ABOVE: Lino-Cut "Express Carriers," by L. A. R., of the Crown Club, Hoxton, Aged 17.
 BELOW: A Lino-Cut programme cover (much reduced) for the One Act Thriller, *Ten O'clock*, also made by the Boys of the Crown Club.

THE SCHOOLS CONFERENCE

THE ANNUAL CONFERENCE of the Schools Section took place at 42, Trinity Square on January 5. It was preceded by a short service led by TUBBY in All Hallows. Major-General Sir ARNOLD SILLEM took the chair over a very representative meeting.

In opening the secretary's report, G. K. TATTERSALL stated that the Schools Section had connection with 271 Schools, and during the year about 200 boys had at their own request been put in touch with Toc H units, Boys' Clubs, Scouts, etc. He then referred to the industrial tours held in Leeds and Bristol, chiefly for boys at residential schools, and the concentration in London upon week-end parties for throwing together School and Club boys. From this he led on to the main theme of his report: the present general situation.

The General Situation

He said he wished to review their position in the light of the recent and very rapid development of the instruction given to boys on the subject of the needs of the community. Schools were no longer isolated and boys no longer ignorant. In some ways, the dreams of those who had started the Schools Section had already come true, and many schools were already looking to the Schools Section for something slightly different—something more than mere explanation of the need for particular kinds of social service. No one had yet given him any definite idea as to what he should stress in addition to social service, but he hoped that correspondents, even if they could formulate nothing at that Conference, would not fail to acquaint him with their opinions afterwards. Meanwhile, he had one suggestion. The numerous organisations concerned with acquainting boys with social problems, though their work was beyond praise, had little or no machinery for following it up. Often, indeed, they could not follow it up because the particular jobs of service which they demonstrated to boys were in the nature of whole-time jobs, which the

average boy would never be able to take up. The week spent by the senior boy digging with unemployed men might well be the last week of the sort that he would ever spend. As a soldier, barrister, clerk or business-man, he would have little opportunity, at any rate for some time, for taking part in big schemes of social service aiming at obvious, tangible results. Was it not all the more necessary to show him that very small things, lacking perhaps in tangible results, but engendering right attitudes and right relationships, were also valuable? Many materialists sneered at small actions of ordinary men of goodwill who, occupied in ordinary professions, could do no more. He had heard that an agricultural labourer, as a result of the impact of Toc H ideas, daily drew water from the well for an infirm neighbour. That would certainly solve no social problem with a capital initial, but it was not a thing to sneer at, for it indicated a change of attitude which might affect the whole life of the man and his neighbours. He felt that a right attitude gave colossal significance to the humblest actions, but that was on quite a different plane from social service as generally understood. He suggested that many boys did not respond because they regarded the Schools Section's offer as solely an offer of introduction to certain types of regular social service which they had no time to undertake. Would it not be better if the Schools Section, whilst continuing to stress the needs of the community on the larger scale, also stressed the importance of such smaller things as made or marred relationships, of converting strangers into acquaintances and acquaintances into friends? What was their aim? Was it to create a set of specialists who would solve present problems? or was it to try to kill disagreeable problems at their source by persuading boys destined for ordinary occupations that it was on their fairmindedness, on their readiness to get to know others, and thus on the nature of many of their smallest actions that the future depended even more than on the achievements of social service 'specialists'?

He felt that if boys could be made to grasp these principles, they would not only accept introduction to others who were interested in them but would miraculously find the spare time which had hitherto been so conspicuously lacking for recognised channels of usefulness.

GEOFF MARTIN (North and Western London Area Secretary), then followed with a brief account of the Horsham Camp for London boys, which had been run on similar lines to the well-known Chatsworth Camp.

Aspects of Service

The Conference then heard three talks upon certain aspects which the Schools Section might stress as well as social service.

* * *

I.—F. R. SNELL (Eastbourne College) spoke on the value to boys of *Exercising thought in the company of men of different outlook*. He said he was horrified at the suggestion, which he had heard, that the Schools Section should put the greatest emphasis on the religious side of Toc H. The Christian basis of Toc H was indeed its only sure foundation, but if they were going to offer Toc H to boys on its religious merits, they would be poaching on the Church's preserves. Dissatisfaction with the suggestion that they had heard had caused him to review all the aspects of Toc H which might be put before boys. There were its Christian basis, its looking to the past and to the future alike, and its fellowship, which, not to miss the mark, must issue in service. But the best boys, by the time they left school, were already imbued with those ideas, and he felt therefore that they were not the most useful ideas for the Schools Section to stress. To find the most useful aspect they must look for something which would otherwise be lacking, and that, he submitted, was contact with people whose background and circumstances were different. Boys would welcome the chance of meeting such people on an equal footing, and Toc H was well qualified to give them that chance even whilst they were at school. He suggested that boys should not so much be invited to 'special occasions'

but that they should be taken to the ordinary meetings of the local unit. Such meetings had been improved greatly as a result of the increased realisation that service must be accompanied by the effort to think hard about social problems. Very many meetings were devoted to serious subjects, and boys, who were already worried by larger problems of many kinds, were very ready to take such a chance of thinking about them with others from different backgrounds. By 'thinking', naturally, he did not mean processes of academic reasoning, but the consideration of current problems, social, political, religious, etc. To hear the views of others on such problems must be illuminating to the school-boy, even if the meeting reached no clear decision. Besides, as a method of getting to know people, common mental activity was just as good as common manual activity.

* * *

II.—From the angle of *Adventure and Endurance*, Mr. KURT HAHN (Headmaster of Gordonstoun School, Elgin) began by describing the main principles, as laid down by Prince Max of Baden, for the running of Salem, a school founded in a former Cistercian Abbey. Fees were to be graded according to parents' income. Boys were to be taught various trades by going out to artisans in neighbouring villages. At the same time, boys from the villages, even if already employed, could come and use the facilities of the school. In short, the school must be the core of a health-giving movement for the whole district. It must take in health from the district, and it must give out health to the district.

At Gordonstoun they had the same underlying principles. Dealing with certain aspects of the training, he said that every boy had to pass the life-saving test: every boy was taught to throw, to run and to jump, and was compelled to observe the rule that there should be no smoking or drinking. As a result of those measures many boys had got rid of physical handicaps such as rickets and tuberculosis: even weak hearts had gradually been cured. There was, he said, much opposition to such

methods on the grounds that they required too much coercion. Directly, however, boys had been provided with health-giving experience, the experience spoke for itself and no coercion was necessary. He considered that it was highly important for education to transmit such experience and to engender healthy habits of life, particularly in an age when the nature of most jobs made it quite possible to neglect such habits.

Mr. Hahn finally described the part played by Gordonstoun boys in the watching of the coast, a duty which they shared with the people of the district. A boy would know that, if he relaxed his vigilance whilst on the watch, a distress-signal might be missed and lives lost. All boys took this service very seriously. He thought that boys would always have their best qualities called out by the opportunity of serving some community larger than the school community. As to their fitness for watching, he said that they were often more reliable than preoccupied men. The whole service required a discipline and a precision that had evoked a certain amount of adverse comment from his pacifist friends. Moreover, boys might be exposed to danger. Naturally there were safeguards, but, he held, there must be danger. In all boys there existed a primitive craving for proving themselves in circumstances of risk and hardship. That

craving was one of the mysterious things that made for war and would continue to be so unless education provided conditions under which the craving could be satisfied. Education might be made to include opportunities for service such as would make the glamour of war seem tame.

* * *

III.—The Rev. N. V. GORTON (Headmaster of Blundell's) read a paper upon the point of view of the *Need for Christian character and motives*. He repudiated any suggestion that schools needed outside help in stressing the importance of Christianity. He disagreed with suggestions which the Secretary had sent him as to ways in which the Schools Section might approach the subject of religion. Finally he criticised the symbolism of the Toc H Lamp on the grounds that it placed those who fell in the Great War in too high a position as compared with the central facts of Christianity. A discussion followed in which it was pointed out that the Lamps of an increasing number of Toc H Branches were dedicated to men who had died much more recently than the War and whose character and example were still remembered even by the youngest members.

The Conference closed after brief discussion, necessarily shortened by the lack of time.

GREAZE !

'Greaze': that's a hallowed word and it is with reverence that we borrow it from the custom of a great school to describe another ceremony with the Pancake—to wit Tubby's.

Tubby held his Pancake Party at the Lambeth Baths on Shrove Tuesday for the first time since 1932. It was a great show and country members who naturally weren't present must console themselves with the thought that perhaps after all a Pancake Party is just one of the compensations Toc H London!

It was a good show; a cheery show. The Hall of the Baths was full, there must have

been about 2,500 people present proportionately adjusted as to sex.

The evening began with community singing lead arduously by the Assistant-Editor of the Journal, who deputised 'on the spot' for Dr. Brockless, who was unfortunately unable to come. Then came the 'Roosters' Concert Party, a time honoured appearance at these Parties who gave of their best. *Light* and then Tubby letting us have it in the name of the lonely whom Toc H in its increasing business must never forget. At the end Kenneth Oliver, Southern London Padre took home-going prayers.

A BAG OF BOOKS.

Saul, by Josef Wenter. Translated by R. and E. A. Howe. Rich & Cowan, 8/6d.

Hitherto the name of E. A. Howe has been known chiefly to those members of Toc H who follow faithfully the fortunes of the Toc H Rugger Club. In a more limited circle in the Northern London Area he is known as a member of the Highgate Branch. He now, ably seconded by his wife, makes his bow in the guise of a translator. Far be it from your reviewer to be a judge or a divider or to attempt to apportion praise as between husband and wife for the skill with which this story is translated. The best thing that can be said about it is that hardly anywhere does it read like a translation. We are never conscious that it is not a novel, written in everyday English, and very good English at that. "Ted" Howe and his wife have laid the foundations of a real reputation for themselves both by the ease and naturalness of their translation and by the completeness with which they have entered into the spirit and atmosphere of the story.

If it was personal interest in the translators which in the first case led to the taking up of this novel, that was soon forgotten. Right from the very outset the book grips and fascinates. Interest in Saul and David has been stimulated by Sir J. M. Barrie's play. But to one who has not seen the play, and who feels that the immortal story of David

and Goliath has been told once and for all, this novel is nevertheless entrancing and full of interest. Just because it deals with life so long ago it cannot be called an historical novel in the ordinary sense of that term; it is free from much of the pedantic accuracy of detail which so often causes the historical novel to limp and then to drag. From the outset, and increasingly in the later chapters, we feel that though we are concerned with the Israel of three thousand years ago, the doubts and suspicions, the emotions and passions portrayed are those we know in our own day to day relations one with another. Here is strength and tenderness, courage and modesty, jealousy and suspicion, love of a man for a woman, devotion of a man to his friend. Here in Saul is that queer complex human nature, so bad and yet so good, rising to great heights, but not constant enough to remain there. Here in David is a grace and a beauty, a simplicity and a generosity of character not readily forgotten. While Michal wins not only David's heart, but ours. Almost invariably after we have finished Wenter's Saul, we shall turn once again to the Books of Samuel, Kings, and Chronicles. It may even be that beginning there we may go on to rediscover the hidden, but to-day forgotten riches of many another Old Testament story. D. J. W.

London Wall. W. J. Bell, F. Cottrell, and Charles Spon, issued by the Council for Tower Hill Improvement.

This little book of 124 pages is a welcome addition to the efforts of the Tower Hill Improvement Council. Stray things heard, small things seen, we know the steady work of opening up Tower Hill goes forward. Life on Tower Hill must be quite exciting when a Roman brick found in the bathroom is an event of great importance which carries excursions of archaeology in its train.

This book is called "A History of the Ancient Town Wall of the City of London with a Survey of the Existing Remains." The authors seem to have done their task thoroughly. The story of this wall, which

almost links the history of our race around its own, is traced through eighteen centuries. The book is pleasantly illustrated by over seventy illustrations, maps and plans and eight original drawings by A. A. Moore.

It was these illustrations which lured one into picturing London of long ago before time had swept away the romantic touches in brick and stone. But our ancestors seemed to have had as lively a disregard of inheritance as of their descendants who are doing the same. This book makes us feel that we must be grateful at all costs for what we have. F. W. J.

This book will be read by many. It ought to be read by many. It no doubt gives the point of view and 'inner' pilgrimage of those who recently filled the Albert Hall at a Left Front meeting. It is not a brilliant book, but it is not too extravagantly plastered with cheap smacks at the bourgeois capitalist. There are exaggerations, of course, and there were moments when reading this book one wished for a calmer, deeper statement of a case which obviously exists. The pundits in the heavier press have analysed its weaknesses; the lively press with a left flight has hailed it as of great future influence.

Mr. Spender is one of the younger generation, a propagandist poet and a *rentier* of moderate means. He comes from a Liberal family and lives in a world in which Liberal idealism is rapidly becoming a monument of the 19th century. From one aspect, Liberalism has always blown the rhetoric of aspiration (and quite sincerely), like a fog over any material or social crime permitted by the doctrine of individualism. The Liberal, too, is a 'non-conforming' mind which gives loopholes, and is not to be confused with a 'free' mind. The Imperialist and the Socialist appear more real since they demand, in their degree, some form of discipline which subordinates the individual to the community. It was not unnatural therefore that the old Liberalism fell with the 19th century at the Armistice.

The young mind to-day asks two things of life, freedom for his personality and safeguards against economic and social injustice. These he knows, however, he will not see until after a long 'raving' period of insecurity. That freedom he looks to, will win, but it is a freedom which implies discipline and control. Safeguards and discipline are here complementary. For the moment, as an escape from an *impasse*, some go to Fascism, others to Communism, and of the two, most sense that Communism, with its claims to re-order and to re-construct society, sounds more progressive. Fascism is a buttress to the crumbling past.

Mr. Spender's analysis of the rise and de-

cay of Liberalism is an informative essay which ends in a fair statement of the position in which the 'machine' holds politics as it does economics. As a result two forces stand clearly arrayed over the rift valley of the liberal default. In the course of nature they will close.

In the Communist position, with its classless international society, the Spender School see the logical goal of Liberalism. But International Socialism is not necessarily Communism. In fact, Mr. Spender himself modifies Marx as he does several other points in the Communist creed. One has to remember that if Communism implies classlessness and social justice, which are creative battle-cries, it also preaches a denial of spiritual values with a repudiation of God.

An economist or social saviour has no more right to dismiss religious experience than a religionist has to ignore economic righteousness. To our view they are not separable. Communism qualified is a contradiction in terms. Communism, like Fascism, needs precise usage. In fact, there are other terms which also need definition. A classless society is one; is it an economic or a sociological possibility or both? As in Russia, one imagines it must at first be created by a period of democratic suspension by a 'Dictatorship.'

Is, then, a bloodless revolution possible? Mr. Spender thinks here somewhat illogically that it is, so long as there is time before political freedom is withdrawn to form a popular front. He claims impotence for the official labour party with its fangs drawn by the pull of Capitalism. The alternative is arresting with its organised cells. "The party, made up of all the separate groups of revolutionary fighters, is the skeleton of a new order, not only now, but also within the boundaries of a classless society. The party also is democratic; its decisions are arrived at by discussion by comparing the experiences of members of the cells whose power it is from day to day to apply the principles . . ."

But, on the whole, the book is written with too easy an assurance, which displays superficiality.

F. W. J.

THE OPEN HUSTINGS.

General Membership.

DEAR EDITOR,

Thanks are due to C. Wake and Ray Fawcett for their letters in the January JOURNAL on the subject of General Membership.

It is important that misconceptions regarding the position of the general member should be removed, and that efforts to improve it should be encouraged, but there is a danger lest in our eagerness we make general membership too easy and too attractive.

Despite its limitations, if such there be, active membership of a unit is a privilege and joy for which there can be no adequate substitute. Men should always be encouraged to hold on to it rather than join the "steady stream of men applying for transfer to Area Membership" which Wake, in my opinion wrongly, encourages. If, owing to pressure of circumstances, a man must go general, the Area General Branch provides an effective means of retaining his interest and using his potentialities, but let it be clearly understood that general membership can never compensate for the loss of the working fellowship of a branch or group.

It will be a bad day for Toc H if Area Executives and District Teams are composed solely of men who are out of touch with Branch and Group life. Any society which is governed and directed by men who are not alive to the responsibilities of their membership, whether general or otherwise, is bound to lose much of its thrust and purpose.

Yours sincerely,

W. E. CAIN.

Ruislip, Middx.

* * *

DEAR EDITOR,

The letters from C. H. Wake, Ray Fawcett and Member 12751 on General Membership have been of great interest to me. This vexed question will, in due time, be settled to the satisfaction of all, and then there will be no stigma attached to the label "General Member."

The point of interest in the letter from Member 12751 is on the important question of Service. I think he is inclined to be selfish, he wants to keep Toc H men doing Toc H jobs only. I agree with him that we have lost men because we have failed to find big enough jobs for them, although we should not bemoan their loss, rather be proud in the knowledge that these men, enriched with the Toc H "Spirit," have undertaken other jobs. Their own units may not have been able to tackle these bigger jobs, neither may it have been possible or convenient for them to do District or Area work. The important point is, the training they received in Toc H in Fellowship and Christian Service may have inspired them to do work they would otherwise never have contemplated.

Is it not laid down in the Royal Charter, 'Objects of Toc H (2)'—"To encourage amongst members of the Association the desire to perform, and to facilitate the performance of, all kinds of social service as between and for the benefit of all ranks of society"? Surely this means members are to undertake other than jobs for Toc H? The beautiful thing about Toc H is, that it sends men out to do work, filled with the love of their fellow men and the desire to do something to help bring the world into something akin to Christian Fellowship.

If we in Toc H are to restrict ourselves to Toc H only, I am afraid it will have very little influence in the world. The spreading of God's Kingdom in the wills of men can only be done by getting amongst men and setting them an example of how a job should be done. In this way, the ideals for which we stand will spread from shore to shore. We must remember, Toc H is not an end in itself, rather a preparation to be up and doing, and this doing does not necessarily mean in Toc H. All that really matters is, that although a unit, District or Area loses a man, the world gains one, who, inspired by the ideals of Toc H, is giving of his best.

An example of what I mean. A war-disabled man of my acquaintance had for years given

up all idea of being of use in the world. He joined a unit of Toc H, became its secretary and found great joy in doing the secretarial work. He now not only retains that job but is actually Hon. Secretary to two other public organisations and is trying to carry Toc H principles to them. Toc H was the means of putting him on the road of useful service—why not others? Toc H should be the centre of a member's life and he should be ever ready to do a job (if he is suitable) when occasion offers.

On no account must Toc H become selfish. The world is our field, let us work in it, even to the extent of sacrificing our weekly meeting. If Toc H means anything to us, even though we are unable to do direct work in it, we shall always see to it that its ideals will never be forgotten and whatever we are doing will be done in the Toc H manner so that men will see our Light shining.

C. BISHOP.

Combe Martin.

Using the Microphone.

DEAR EDITOR,

The article "Thoughts on a Microphone" made me think of a way in which the radio might help us in Toc H, by filling up gaps in our programmes.

All the harassed members who are burdened with the making of district or unit programmes will know how difficult it is to get speakers, and how difficult it is to substitute something interesting when a speaker cannot be arranged. Also how difficult it is sometimes to get some good speakers along to a small unit. My own group is small, and the programme builder has often confided in me that he does not like approaching some speakers, or it would be an insult to ask them to give up their time to talk to so few fellows.

My plan is really the saying "If the mountain will not come to Mahomet, Mahomet must go to the mountain" put into practice. If gaps do appear in programmes, let the units decide in the previous meeting, that all the members should listen to a certain talk (chosen by mutual agreement) which is to be

broadcast before the next meeting. This should not be too great a hardship, as nearly everyone has a wireless, or easy access to one, these days. Also, most of the good talks take place about 7 in the evening, when many members are home having an evening meal.

Having heard the talk, let each member think on it, and jot down any ideas he may have, or bits which he wants to remember. Then at the next meeting a full discussion could take place on the talk, and all the ideas arising therefrom.

One criticism which might be made against this scheme is that if the unit meeting takes place two or three days after the talk, many members will have completely forgotten the main points of the talk. But surely we can train our minds to listen well, and remember the main points with or without the assistance of any notes jotted down at the time.

In order to help programmes to be planned far ahead on these lines, full advantage can be taken of the B.B.C. Talks pamphlets, which they issue. A whole series of talks are arranged by them, and the dates of special talks can be arranged and noted well in advance. The B.B.C. are very generous in the issue of these pamphlets and copies can be obtained direct from them or from most Public Libraries.

If enthusiasm carries members further still, copies of *The Listener* can be begged, borrowed or stolen, in which most of the important talks are printed in full. In many cases helpful illustrations are also given. At the present moment I have a copy of *The Listener* in front of me, with the full text of Mr. Howard Marshall's "Humanising the Housing Estate", which is a subject very near to London's units' hearts just now.

I have suggested this idea to my own unit, but as yet we have not had any gaps to fill in our programmes. Would any other unit like to be the pioneer in this way? I should be glad of any opinions on my idea or experience gained from trying it out.

Yours sincerely,

CYRIL E. CLARK.

W. Hendon.

Members Abroad.

DEAR SIR,

(I have never been so respectful before.)

I know this 'complaint' is by no means a new one, but in the hope it may catch the eye of some member who will act upon it, I am venturing to state my case.

Since I have been here—3 months—I have come across by *chance* (perhaps you dispute this) several members of Toc H from off the large number of ships that use this port. There have also been one or two probationers and others who have 'been along to two or three meetings at . . . ' In every case these fellows have been 'spotted' at the Missions to Seamen Institute, which is a very fine show run by a Toc H Padre, the Rev. T. Ward Hall; but in no case did we have any previous notification of their coming and we might quite easily have missed them at the Mission, for there are often several hundred seamen there at any one time.

Would it be too much trouble to ask the Secretaries of Branches and Groups who have 'sea-faring' members or 'contacts' to advise us of their coming so that we can look out for them and help them in lots of odd ways that we are able. I know there are a number of cases when this is not possible, but I am only concerned with those that are!

We are called upon as members 'to seek the well-being of those commended to our friendship', and I venture to suggest this is one practical way of carrying this out.

Two or three cases recently have been of very young members who did not even know that Toc H was in existence in South America (pause whilst I smooth my ruffled feathers!).

I don't expect we are the only port overseas where this sort of thing happens, so may I plead on their behalf as well?

I think you will agree with me really that this is a very important 'job' and even though the postage to the Argentine is as much as 2½d., surely this sum could be squeezed from Branch funds . . . !

We want to do our part with your members when they come here so please do your

best to let us know when they are coming.

Yours, etc.,

HOWARD DUNNETT.

Mark I,

Chacabuco 723,

Buenos Aires, S. Am.

[*It would be a great help if notifications were sent to the Overseas Office, 42, Trinity Square, London E.C.3, a policy which has long been suggested to Unit Secretaries.—ED.*]

Fiddling While Rome Burns

DEAR EDITOR,

Your correspondent Gilbert Mellor has accused me of writing an article "entirely subversive of the principles of Toc H." Claiming that Toc H stands for (1) optimism and (2) a sane outlook, he goes on to say that if my article means anything it means:

(a) That our civilisation is so fundamentally rotten that no particular harm would be caused if it were destroyed.

(b) That whatever might arise in its place would necessarily be an improvement.

He then proceeds to knock down the skittles quite easily, and I could have joined him in the alley myself, for it would have been good fun, particularly as they were his skittles and he had had all the trouble of erecting them.

My article, of course, suggested neither (a) nor (b), nor, indeed, anything like them. It did suggest that our civilisation might be destroyed and that we were not afraid to face the possibility though we should all the time steadily work to maintain the edifice. It also suggested that, however little was left, our methods would bring order out of chaos and light out of darkness.

Of course, I do admit one thing. I do believe that as this is God's world He will finally reclaim it for Himself, and that in the end His will must prevail. I am afraid that I really do believe that even if it suggests lack of (1) optimism; (2) a sane outlook.

I am, Sir,

Your obedient servant,

J. E. E. T.

TOC H ON THE AIR

The following is the text of a talk given by IAN W. MACDONALD, Hon. Treasurer, Scotland—Central Area, in the Scottish Regional Programme on Sunday, January 31. It formed part of a series called One Our Aim, which is dealing with the Christian Societies outside the Church.

We gratefully acknowledge the permission of the B.B.C. to reproduce.

AS you have just heard, Toc H is a Christian Society. Let there be no doubt about this. Toc H is built on this one foundation. Its principles are as old as Christianity and it is no discoverer of any truth or new religion. Where then, lies the distinctiveness of Toc H, and its special appeal? Surely it must be in its method, in the particular way in which it is trying to approach, and find, expression for Christian principles. This is the aspect of Toc H which I shall first make some attempt to describe.

It is well-known how Toc H began. It had its origin during the War, in the original Talbot House in Poperinghe. This was a Rest House, where men of all ranks found themselves not only welcome, but caught up into a spirit of friendship which was strangely satisfying and invigorating, even in the stress and strain of War. Here many men got their first glimpse of what the Christian spirit can be and what it can do. The result was, after the War, the establishment of Toc H as an organised movement amongst men. It sought to embody this spirit of friendship, to foster and develop it, and finally to set it to work, that it might do its bit, in its own special way, in building a better and a happier world.

Toc H realises that, when we accept each other as friends and carry this spirit of friendship across the barriers of race and class, we are taking a forward stride in the building of a Christian Society. And in the sphere of men's relationship with each other, we all know the importance of a friendly attitude and the personal touch, when men are trying to find a solution for their differences or disputes.

The Toc H idea comes into being wherever a few men—of no particular class or creed—are prepared to try the experiment of meeting one another on the common basis of humanity and accepting each other whole-heartedly.

We do not ask anybody to be subject to rules and regulations, but only to give that personal regard to the other man and to his point of view that he would ask his friend to give to him and to his point of view. In such an environment we soon find that we can be natural and honest with each other and show our true selves as between friends. We quickly begin to see that the real worth of the other man is to be measured, not by his station in life or even by his achievements or failures, but by what he is in himself. This, of course, is a fundamental Christian truth, but it is one many of us are slow to believe and quick to forget.

The Toc H Experiment

There is nothing unnatural in men making such an experiment. By nature man is a friendly animal. He likes to appreciate others and be appreciated by them. He is happier within himself when he allows his instinctive goodwill towards others to find expression and outlet. Take the festival of Christmas. Most people who manage to catch the true spirit of this festival would admit the joy it inspires within themselves—quite apart from its infectious influence on others. But the trouble is, of course, that this spirit of goodwill is stifled again when men return to the ordinary routine of life. It is kept, as it were, for special occasions. It is not a habit. The Toc H experiment can and does create such a habit, or mode of living, and the man himself is happier because of it.

Now, while this friendship encourages us to be honest with each other, it also helps us to be honest with ourselves. We begin to see more clearly our failings and shortcomings, and face up to them, and try to put our own house in order. If the friendship which we enjoy in Toc H does not, in some way, touch our innermost hearts and thoughts, then it

will have no real effect on our lives. Without such depth it can never lead to much of value, and if it is merely superficial, it soon exhausts itself, and the man concerned will simply fall away from Toc H. We don't, however, spend more time than necessary thinking about ourselves.

Toc H does not wish to keep men merely in a happy family circle, but to send them out into all the living interests of life. The catching of a true spirit of friendship, inevitably gives a man a driving force and enthusiasm, which will find expression in the service of others. The scope of such service is the whole field of human need, and each man and each group in Toc H will try to serve the needs within their range. For example, every man in his sphere can do something towards the breaking down of barriers of class, which cause so much suspicion and fear between men. In our Toc H circle we have managed to rid ourselves of class consciousness. This means that we have become accustomed quickly to disregard surface appearances and to look for the real man and particularly for his good points. The carrying of this habit into our daily lives helps to reduce class consciousness amongst those with whom we come into contact. Then again there is still much need for service and help of a practical nature, amongst those infirm in body or mind. Ambulance or stretcher service we call it. And what of the younger generation? If we are to build for the future, we must try to transmit to *them* this spirit of friendship. And not only is there *work* to be done, but thinking as well—on social, religious and other problems—not with a view to solving these, but training ourselves to be a body of citizens well-informed and fairminded about such problems. Surely there is ample scope here for men of determination and action.

Let me say a word or two about the development and organisation of Toc H. As I have already said, it consists of small groups of men. At present there are about fifteen hundred of these groups, or units, as we call them. About four hundred of these units are overseas—scattered over the five continents and containing men of different race, colour

and language. In Scotland there are about sixty units. The units are not linked together in any form of rigid organisation. For the most part they are each trying to express the Toc H spirit in their own particular way. Of course, there must be a degree of organisation so as to transmit and preserve the central idea. Without this there would be hopeless confusion and misinterpretation and abuse of the name of Toc H. But every effort is made to restrict organisation to a minimum, for its deadening effects are fully realised. If a movement is to be dynamic and capable of adapting itself to changing conditions, it must be kept flexible. In any event, it would be contrary to the whole idea of Toc H not to allow the maximum scope of individual expression and action. The Four Points of the Toc H Compass are—to love widely; to witness humbly; to think fairly; and to build bravely.

A Toc H Meeting

I'd like to describe to you a meeting of one of these groups in their own room. These meetings take place at a fixed hour each week and a programme of subjects for discussion is planned ahead. Each meeting has its own special subject—it may be religion, politics, social or moral problems; in fact anything which concerns the lives of men. Leaders for these discussions are carefully selected. They may be men within the unit or experts invited for the purpose. After the leaders have been heard, a free and informal discussion follows.

Suppose you and I were to arrive at the Toc H rooms shortly before the meeting was due to start. About fifteen men are already there. Most of them have had a meal together. They are of varying age, most of them probably of the post-war generation, for Toc H is Everyman's Club. Let me describe a few of them by occupation, so as to give you a picture of the variety of type. You see the two standing near the fire, who seem to be having an argument. The one is a 'bus driver; the other a lawyer. No doubt politics is the subject of the argument. Both men are prominent on different sides of the political fence. Probably, as usual, they will finish the argument agreeing to differ; but they will

both admit that the gulf between them is not nearly so wide as they at one time thought. And the four nearest the window—two are Probationers, who may become Members after a few months' experience and training—one is an apprentice engineer and the other an undergraduate. A visitor from Toc H, New Zealand, and a Padre from one of the local churches make up the four. The most elderly-looking member is a retired army officer and enthusiastic amateur gardener. He is talking to the youngest member who is a professional gardener.

Then the meeting starts. The main subject on the programme for this particular evening is Practical Service. We first hear a short review of the services actually being undertaken by this unit. The review is given by the Jobmaster. This name applies to the member of the unit who for the time being is in charge of the corporate service activities. He is the leader of this discussion. Let me explain somewhat more fully the services which he reviewed. A team of four is assisting in a Boys' Club. There was a shortage of leaders in this club, and Toc H had some suitable men. Toc H believes in every man doing some form of service. I mentioned the word "leaders". Toc H is fully alive to the need for developing in men the qualities of leadership, particularly in this machine age, where conditions so often discourage initiative and individuality. In a community lacking in leaders, those with leadership qualities developed will have all the greater influence for good or evil. The importance of training the right type of leader cannot be overstressed.

This unit has also instituted a Library in the nearby County Sanatorium. There is frequently the need for auxiliary hospital services, of which this is an example. The work is primarily a matter of organisation. There are plenty of people willing to give books and magazines, if there are facilities for the collection of them. The Toc H pillar box in the main street is becoming a well-known and well-used landmark, where people may be seen dropping in spare books and magazines.

And now a more difficult job. Two

members are in close contact with a Borstal Institution, and spend some part of every week-end in the activities going on there. Work amongst lads in those Institutions for the most part must be left to experts, but others can help in a friendly unsentimental way. If the confidence of these lads can be won while they are in the Institution, and maintained after they leave it, much may be done in helping them to make a fresh start and recover their place in the community.

Another activity of this unit concerns wireless sets used by the blind. Several members each look after the maintenance of say half-a-dozen sets. This gives an opportunity of visiting six different homes. A few minutes' attention usually suffices for the wireless set. If it is out of order it will probably have to be taken away, as the Toc H man is not usually a wireless expert. A friendly talk round the fire would perhaps be the best description of these visits.

Toc H Service

After this survey, the Jobmaster refers to other local needs which have come to his notice. He gives his opinion as to how these needs might be met whether he considers it possible for the unit to tackle such work; whether outside help should be enlisted, and how this might be done. Toc H is a sort of centre for man-power. He finally talks of the principles of Toc H service—how these must not be thought of merely in terms of specific work which the unit is actually doing, but must be reflected in the whole of a man's everyday life. He also makes it clear that each man in Toc H may make his own decision, as to where lies his field of service. He may find this in a sphere entirely unconnected with Toc H. If so, he is not expected to be actively associated with any of the corporate services of the unit, such as I have described. He may, for example, find his sphere in politics; in one of the many social service agencies, or in societies connected with his profession or trade. The important thing is that a man should have the desire to contribute something towards social progress—for this wish to serve is a proof of a true spirit of friendship.

After the Jobmaster has finished, an informal discussion follows. It is eventually agreed that the unit should try to meet certain other specific needs. The Jobmaster will later approach the men whom he thinks most suitable for the particular work. This may be the only tangible result of the discussion, but its real value lies in the wider conception of service it may have given to those taking part in it.

When the discussion is over, we observe our one simple ritual, the lighting of the Toc H Lamp.

The familiar words of Laurence Binyon are recited—

They shall not grow old as we that are left
grow old:

Age shall not weary them nor the years condemn.

At the going down of the sun and in the morning

We will remember them.

A minute's silence is observed; followed by the challenge to each of us—

Let your Light so shine before men that
they may see your good works and glorify
our Father which is in Heaven.

Finally, in the subdued light of the Toc H Lamp, we share in family prayers.

THE FAMILY CHRONICLE

News of Toc H — B.E.L.R.A. Volunteers

OF the five men who first sailed to Nigeria in July, 1935, NORMAN CRAYFORD and BILL LAMBERT returned on leave at the end of last year. Their places were taken at Katsina and Somaila by H. J. HOCKLEY and JOHN STACEY, two new volunteers who sailed last August. Hockley is finding difficulty as the leper colony is to be handed over shortly to the Sudan Interior Mission and the authorities seem reluctant to develop the work in the meantime.

At Somaila, Stacey writes in a very cheerful strain:—"There is a terrific amount to be done before the rains and I have been very busy for the past month. I have several jobs on hand at the moment. A bridge being built, a site for a new village being cleared and marked out and also the two new roads have been marked out ready for clearing. I have started soap making in the colony (the lepers were amazed to see their familiar ground nut oil being made into soap). I have also started football and with the weather being so cold it is very popular. Age makes no difference for playing, and it is very amusing to see boys of five and six years taking the ball away from the adults. At the moment I am sitting by a large fire and I am wearing a European suit. The school has had to be suspended because it is too cold for them to sit about. I am working the lepers a little hard at the moment because they are

finding it extremely cold and there is a lot of pneumonia about. By keeping them up to the mark I hope to keep the hospital empty. With the city hospital full of pneumonia patients people are surprised to hear that we haven't a single case."

At Oji River, LEN PARKER has his hands full with the new settlement. Dr. Money is on study leave in India, so Parker has the whole work on his hands. "Harvesting yams has started in earnest now. For months we have been digging just sufficient for the weekly requirements. The lepers have built a big barn and are now storing the harvest. At first I was disappointed in it, but as we get further into the farm the size of the yams is becoming more satisfactory—not good—but fairly presentable." The Assistant Bishop writes:—"I spent a few hours with Len Parker not long ago at our Leper Colony at Oji (Onitsha). He is a very real brick, and has fitted in wonderfully well. Our main difficulty for the moment with him is to get him to agree to come home in April, or so, of next year." We are arranging for Dr. Oberdörffer to go to Oji River in the beginning of May, so that it should be possible for Parker to get home on leave after handing over.

HAMISH MACGREGOR, another of the first five volunteers, who has been helping at the large colony at Itu, hopes to sail for home either on the *Accra* on April 21 or on the

Abosso on May 4. In a letter to Dr. Muir, he writes about the 'Guarantee System':—"It was introduced on account of reduced grants and the refusal of the Government to pay for any more patients. It was therefore necessary to find some way in which it would be possible to admit patients without crippling the already strained resources of the Colony. The scheme is that each new patient is admitted on a payment of £3. 5s. od. for one year and the patient's family agrees to maintain them in future years. This money is divided between the cost of treatment and maintenance, one half to each, the latter sum being placed in the Colony bank and being available monthly—used for food. In the first nine months of the scheme nearly 200 took advantage of it; during this current year (since April 1, 1936) nearly 300 patients have entered the Colony. The problem is not so much the obtaining of the first year's fees, but the second year's. This comparatively small sum is a small fortune to many of these people and entails, in many cases, the selling of their goods and chattels. In many cases, the relatives pay the first fees in the hope of never seeing the leper again and some refuse to assist again, hoping that we will keep the patient. We reduced the second year's fees (for those who had been here for one year and were due to renew them) and I am happy to be able to say that the majority are finding it possible to carry on. This scheme is, of course, only a temporary measure until the Government is able to expend more money on leprosy relief work. We are hoping to acquire some new land in the near future; with this we shall be able to give more land to the patients for their own farms, farm a greater acreage for Colony purposes, and thus, by creating more work, more farm produce and more revenue, we shall be able to reduce fees. Of course, there are a considerable number

of patients—cripples and children—unable to work farms; these present another problem.

The Maiduguri leper work is being handed over to the Sudan Interior Mission. Here, PETER PEDRICK has been up against a somewhat impossible task. The present settlement has been a place of refuge where unsightly sufferers, both lepers and others, have been placed to remove them from the streets. Only some fifteen or twenty of these have any desire to recover or to better themselves. The rest are willing to remain as they have done so long, receiving a dole from the Native Administration. The Mission hope to begin a new settlement some 10 miles distant along more hopeful and modern lines. Pedrick is expected home shortly, though we are not yet sure of his date of sailing. When he returns it will be to another station where he will be able to find full scope for service.

By the *Abba*, four new volunteers sailed for Nigeria on January 27. These are FRED TUCK, of the East Dereham Branch of Toc H, who goes out to help at the large modern leper settlement at Uzuakoli in Southern Nigeria, and NORMAN SCED, of the Dovercourt Branch, who will first spend a few months at Itu along with Hamish Macgregor. With them sailed Dr. OBERDÖRFFER, a brilliant young German doctor, who has chosen, instead of a promising career in his own country, to offer for leprosy work. After a few months at Itu he hopes to proceed to Oji River, where he will relieve Len Parker. The other member of this band is Mrs. RUSSELL, an honorary worker, who has for many years helped Dr. Schweitzer at Lambarene in French Equatorial Africa. She also will spend a few months at Itu where she will have good opportunities of studying leprosy under Dr. Macdonald, and especially the care of young children, before proceeding to another of the Nigerian settlements.

Oxford and Thames Valley Area

Looking back in retrospect it seems natural that the twenty-first Birthday Festival should be the starting-point for all our thoughts, and inevitable that that great event should still overshadow all our doings, giving purpose to

the smallest issue urging us not only to keep the flame aglow within but to radiate outwards. This was evident at the week-end the Area Executive spent together at Farnham Castle last September, it is shown in the more

serious effort given to Team and Unit meeting and is it not influencing our attitude towards such mundane things as money?

In the early autumn the Area said good-bye to Howard Dunnnett (whom we had shared with the Southern Area) with no small sense of loss, and soon after, Sir Archibald Campbell, our Area Chairman, left for a six months' sojourn in the West Indies; on the credit side we now have an Area Secretary all our own.

Oxford Branch has followed up its experiment of dividing into Wings, which still continues, not without growing pains, by starting a Lunch Club. The place of *rendezvous* is the Branch H.Q., and food to satisfy all but the most fastidious is served from Monday to Friday during Term. It is a very happy spot where those who work and those who learn may meet and eat and talk, and thanks are due to the band of willing lady helpers who make it possible. *Reading* Branch also has the lunch habit and there they meet on Fridays with friends from *Whitley* and *Tilehurst* Groups. Our thoughts are not all on food, we have had visits from Tubby (not forgetting Smuts), from Greeno, Norman Crayford, Keith Fraser, to mention only some who would remind us what our purpose is. *Windsor* Group have moved into delightful quarters of their own and in doing so learnt the truth of the experience that there is nothing like a brush—scrubbing or paint—for getting under the skin of a fellow.

In our last chronicle we upheld the value of week-ends away together and deplored the fact that we were not week-end-minded. Since then, whether as a result or not, who can tell, a District Team took advantage of the facilities available at the vicarage of our friendly country parson to hold a training week-end, and those who could make it had no doubts as to its value nor the pleasure of swimming in the river in borrowed costumes. A Branch Executive tried out a whole day session with success and now this coming summer it is for others to make trial and prove the worth of the week-end habit.

The date of our Pilgrimage to the Old House has been fixed for the week-end September 3 to 6, a date chosen during vacs. so that a number of those at the University

may be included—we hope—in the party. Our Area Padre is now at work trying to make us understand what a pilgrimage is and how an Area party should be a team. He wants the names of all members who are likely to be able to go so that he may invite as near an ideal party as possible to accompany him when the time comes.

We congratulate our two oldest Branches, *Oxford* and *Reading*, on the re-grant of their Lamps last December. Two more, *High Wycombe* and *Marlow*, come up for review at the end of this year, and they are both mindful that this reconsideration of their status is not a mere formality but a definite milestone in the life of a Branch calling for some serious introspection and vigorous spring-cleaning. We welcome *Tilehurst* and *Bourne End* and *Little Marlow* Groups into the family, but we regret that other efforts at 'groping' have not proved so successful. A Chinese, when he wants to caution the driver of his vehicle, tells him to "go quickly slowly." So with Toc H, steady progress is vital. No growth is stagnation and death.

The Area Elections Committee recognised the need for keeping alive the idea of "Extension" by issuing a memorandum to District Teams on the subject of starting, or the delaying of starting, new groups which may prove of value as District Teams have opportunity to follow it up. Another memorandum issued by the Area Election's Committee which has already proved its worth is entitled "On Probation or the Making of a Member," and most units are more conscious of their responsibilities to probationers.

By the time this is in print Magna Carta District will have welcomed the Chairman of the Central Executive to the Area. Another event to which the whole Area can look forward to is the Rally to be held in July at Oxford, when we hope to welcome any Overseas members home for the Coronation. But apart from "events" there is much to be done. 1937 is still young, when we see it out let us not have to regret missed opportunities, hopes unfulfilled, rather let us determine that this shall be a year of progress along the paths that lead to God.

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